IMPROVEMENT ERA

VOL. 32 DECEMBER, 1928 No. 2

American Inheritance
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IMPROVEMENT ERA

DECEMBER, 1928

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Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

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EDITOR'S ANNOUNCEMENTS

Dr. E. G. Peterson's article on "The American Inheritance" is not only inspirational, but it contains much interesting and valuable information. Patriotism is one of the most desirable characteristics, and after reading this one is sure to feel that we live in a land "choice above all other lands." It will awaken higher ideals and a deeper love of country and its institutions in the hearts of all who peruse it.

A Mother's Tribute, written by a non-"Mormon" woman in the East to the mother of a missionary from Utah, indicates that the courage and devotion of our elders make a deep impression upon honest hearts, even though the listeners may not at first be attracted by the doctrines of the Church.

In the concluding chapter on the "Inter-relations between Religion and Economics," Dr. Max Haenle presents the views of a trained scientist on what he has found among the "Mormons." We have made no change in his manuscript, preferring to give to *Era* readers the doctor's own views and in his own words. Even the most orthodox Church member will hardly find a thought in this presentation with which he seriously disagrees.

The marvelous achievement of the Mar Vista ward in the Hollywood stake, California, indicates what can be accomplished where a few people unite in vigorously attacking the task before them. It seems almost incredible that a ward of fewer than four hundred people could erect and pay for such a structure in less than five months.

Elder David H. Huish, the missionary rescued from the ill-fated *Vestris,* has written for the *Era* an account of the sinking of that vessel and the loss of his companion, Elder Keith W. Burt. His article was received too late for this issue but will appear in the next.

Dr. Thomas Martin approaches the subject, "Depleted Soils," from a new angle. In a country where agriculture plays so important a role as it does in this Rocky Mountain region, his article will be read with much interest.

In no other community in the world are so many people, old and young, called upon to stand up and speak in public as in this Church. Frequently boys and girls not far advanced in their teens have this experience. This duty is placed upon them in the quorums and organizations and later on as missionaries. All desire to do their best. Herbert B. Maw, of the General Board and an acknowledged authority on the subject, gives a splendid lesson on "The Delivery of Speech" in the M Men Department of this issue. We commend it to the careful attention of all our readers. Even experienced speakers will find much in this lesson which is helpful. And while special attention is called to this article, all the suggestions made by the various department workers should be carefully considered.

When the manual, "Captains of Industry," was issued, an excellent article on Herbert Hoover was omitted. No one could question his right to be placed among this outstanding group of leaders of men, he having had at one time 175,000 employees under his direction; but the political campaign was on at the time the manual was put out, and the General Boards of M. I. A., desiring to avoid even the appearance of favoring a particular candidate, decided to postpone publication of this article until after the election, then to present it in the *Era* whether Mr. Hoover won or lost. The article was prepared by Sister Mary C. Kimball, and is a splendid account of the man who is to be our next president. The first installment of this article will appear in the January number and it will be concluded in February.

The Old Merry Christmas

I am thinking, dear friend, this bright Christmas
Of my morning-of-life, and of you.
I remember the sunny old homestead,
And the chum that in childhood I knew.
Wherever your steps may be straying,
I pray that your skies may be clear;
And I wish you the old Merry Christmas,
And likewise the old Happy New Year.

I am hoping, while life-years are passing,
Just to know that your feet have proved true
To the straight, narrow path to that haven
Whose radiance our infancy knew.
And I want to know that your cares, old pal,
Have been lightened by love, shining clear;
So I send you the old Merry Christmas,
And I wish you a Happy New Year.

In the hurry, the rush, and commotion,
That have caught us and crowded us through,
Remembering comrades of long ago,
My thoughts, friend, are turning to you;
And it seems, on this Christ's natal morning,
That your presence is hovering near,
So I wish you the old Merry Christmas,
And I greet you with Happy New Year.

Tridell, Utah — Alice Morrill

THE CROWD WHICH HEARD PRESIDENT GRANT'S DEDICATORY PRAYER OF THE MAR VISTA CHAPEL

IMPROVEMENT ERA

VOL. XXXII DECEMBER, 1928 No. 2

The Great American Inheritance

BY ELMER G. PETERSON, PRESIDENT UTAH AGRICULTURAL COLLEGE

THE American republic is the immediate offspring of European civilization and the inheritor of much that has crystallized from the world-old upward struggle of all humanity. We are the recipients of many of the weaknesses of the old world and yet embody ideas and ideals seemingly impossible of realization in Europe or elsewhere. I am conscious of the fact that it is customary, particularly in what is sometimes called intellectual circles, to condemn America and point with pride to the beauty of other parts of the world. There is a school of near-intellectuals who try to make almost everything in America ugly. They glory in discovering odd and abnormal or diseased features of our life and in the name of literary freedom or realism exposing and prodding about in these sores, revelling in the very ugliness and odor which they uncover. But while these people occupy considerable attention they probably will give way to more creative and enduring thinkers who try to record the charm rather than the ugliness of life. America embodies many praiseworthy features in her political and social life which she has inherited from the past or developed out of her own experiences. There are, indeed, so many that it is difficult to say off hand what the great American inheritance is, what is of greatest importance that her children inherit as a result of their fortunate birth on her soil.

There is the item of natural resources which has given to America the privilege of extraordinary industrial development. This is a tremendous force in our advancement and many would undoubtedly name it as the great inheritance. America, with only 6 per cent of the world's population, now produces 50 per cent of the world's resources in basic products of iron, steel, copper, timber, cotton and oil. It is estimated that we are now producing 55 per cent of the world's iron ore, 55 per cent of the world's pig iron, 66 per cent of the world's steel, 51 per cent of the world's copper, 62 per cent of the world's petroleum, 43 per cent of the world's coal, 52 per cent of the world's timber output, 65 per cent of the world's naval stores, 42 per cent of

the world's phosphate, 80 per cent of the world's sulphur, 63 per cent of the world's mica, 62 per cent of the world's lead, 64 per cent of the world's zinc, 60 per cent of the world's talc soapstone, 45 per cent of the world's barytes, and 55 per cent of the world's cotton. We now have 50 per cent of the world's railroads, 75 per cent of the world's telephones and telegraph, and 90 per cent of the world's automobiles. This marvelous store of products has made possible the development of engineering and of mechanical power to a point unheard of previously in world history.

Taking land as a basis of individual opportunity, the following table indicates the overwhelming advantage possessed by the American citizen in comparison with other citizens:

Per Capita Wealth in Land

United States	16 acres	India	1.9
Ireland	4.6	Italy	1.7
France	3.1	Japan	1.7
Germany	2.0	Great Britain	1.4
		Belgium	.9

Such wealth of course may become, if improperly used, a mere expression of our vulgarity. A nation cannot ascribe greatness to natural resources. Here, however, is a strong and incomparable physical foundation upon which greatness may be erected. And this can be said for land, crops and mineral wealth; they provide for a properly nourished population. Well fed and well clothed people are, one would think, more likely to think and act normally and intelligently. National sanity is not so likely to obtain with an impoverished people. While we would not wish to designate natural resources as the great American inheritance, at the same time such resources should rank high in our classification of blessings.

Free education is assuredly one of the important American inheritances. Our social and political system is based upon the idea of universal education. Every young man or woman, no matter what the social or economic status of the family, is encouraged to secure an education. In order to guarantee a certain equality of opportunity, attendance at school is made compulsory up to 18 years of age. Books are free in most states and busses are provided out of the common purse to carry children to and from school when distances make such transportation necessary. Colleges are free, many states specifying that there shall be no charge for tuition. Entrance fees only are required. In American colleges the state spends from 200 to 500 dollars, and even above this figure, in certain technological work a year upon the education of each student. The fees required to enter these schools vary from fifty or sixty dollars up to 150 or 200 dollars for general education. Thus the state and nation deliberately levy taxes in order to give even higher education to the

youth who render themselves worthy of it. The movement to make the recipient of higher education pay substantially the cost of the same is not receiving very enthusiastic support in America. Free education is one of the most deeply rooted of our conceptions and we shall depart from it very slowly.

Geographical and political isolation has been one of the major blessings of America and may be called an inheritance of great value. Previously in world history the English Channel served to protect England while the nation built up its liberties. Later, when transportation practically overcame such minor distances, the Atlantic ocean served us in a similar way. This isolation protected England and later the United States from physical disease and pollution and equally from political and social contamination. Fast steam ships, the cable, radio, and the aeroplane and dirigible have now almost eliminated the Atlantic as a barrier. Yet it has served its purpose to protect American institutions until they developed sufficient strength, it is hoped, to protect themselves. Our developing civilization has been a migrating one. Indeed, development seems to have necessitated new areas. The pioneer who has carried out with him many of the finer attributes of which life is made up, which threatened periodically to be suffocated in the regions which had established themselves, may in this important sense be thought of as one of the saviors of civilization.

One of the great American inheritances is freedom. Freedom, as now in mind, does not mean the license to do anything one desires. There must be rules and regulations for the guidance of any orderly government, community, group or institution. Freedom in this negative sense consists in the right of any person to withdraw from the society whose rules he or she does not approve.

This may be called the age of freedom. Many of the old restraints are removed. Reverence has measurably disappeared for things once thought sacred. Religious authority, except that of the inner conscience, has largely broken down. Political authority has in measure broken down. Kings and priests who once ruled the world no longer do so. Documents, such as the Constitution, which were once, and still are by many, considered almost holy are now frequently ridiculed. Respect for age has weakened. Conduct based upon the idea of freedom is now frequently so loose as to be a menace. The respect which once was gallantly accorded to women has in part disappeared. Marriage and the family relationship is in jeopardy because people are construing freedom in terms of utter license.

America, however, is dedicated, beyond recall, to freedom in all its legitimate forms. We must survive or perish as the result of the exercise of it.

Freedom, in a political sense, may be said to be our national

birthright. "We hold these truths to be self-evident that all men are created equal and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness" may turn out to be the holy of holies in political literature. It has almost taken its place with holy writ. There are suggestions in modern psychological research that the statement that "men are created equal" is more literally true than we once thought. It would be a remarkable thing if modern science should prove that the founders of the American republic were as correct in a biological and psychological sense in their statement as to human equality as they were correct in respect to legal rights and opportunity. How many thousands of years it required to destroy the idea that men were not free and equal, it would be hard to say. Certainly it required a long time for men to demonstrate their right to think and act as they chose, limited only by the effect of their action upon the welfare of others. The story of the kings is one of the pitiable stories of history. The defense of the Divine Right of kings for thousands of years drenched the earth with blood.

It would be fruitless to have political independence without economic freedom. To be spiritually subservient to a boss is as bad as to be subservient to a king. To be rendered impotent because of our economic servitude is to nullify our political freedom. For many years it was thought that the vast accumulations of capital in a few hands would produce this economic slavery in America. Apparently quite the opposite is happening. The workers themselves are coming to own, to a large extent, the corporations for which they work. This, in the opinion of Professor T. N. Carver, of Harvard, is probably the greatest actual revolution now taking place in the world.

Then there is social slavery and slavery to tradition. England with all the glory which is justly hers because she is the author of the Magna Charta and other great contributions to freedom, nevertheless has by custom stratified her society into hard layers of servants and those to be served. The English servant is by social usage taught his place and no encouragement is given him or his children to rise above it. America, on the other hand, has no unbreakable horizontal stratification socially or in any other way. We recently had the choice of a blacksmith's son or a former New York newsboy for president of the United States. The American social conscience is in some ways the most powerful impulse in America. Millions of each generation of our youth have at their mother's knee and in the school room been deeply impregnated with the ideal of social justice. It is the American passion; the American voter will deliberately vote it to his own economic injury.

America has won the war for religious freedom. We no longer

question the right of any man to worship God according to the dictates of his own conscience. In achieving religious freedom many think we have eliminated religion. I do not think so. Coercion is unholy in any form in which it attaches itself to the human conscience. "Kingcraft and priestcraft have been the twin evils which mankind has been forced to conquer."* The question of the right of a religious officer to dictate the nature of the belief of another has caused incalculable bloodshed and suffering. America made such an assumption forever impossible, at least within the confines of our own country. The religion of Jesus Christ as we are able to discern it in the Gospels is the religion of freedom. Jesus never sought to coerce the human mind. His bitterest criticism was of those Pharisees who thought that religion consisted in the formal observance of ritual and ceremony and that it permitted vicious selfishness if only these forms were observed. The result was a gross hypocrisy which Christ abhorred. He taught that love was the heart of religion; and love and charity are impossible except where the mind and spirit are free.

As a result of breaking these shackles which have bound the energies of the world for so long, America is achieving a material competence hitherto undreamed of in the world's history. Herbert Hoover, in his Newark, New Jersey, speech on September 17 called attention to what is in reality an almost miraculous manifestation of the American ideal of equality of opportunity, the condition here revealed being a direct expression, I believe, of individual initiative which is a manifestation of freedom.

"If we say that 5 per cent of butter and 95 per cent of flour form the basis of that useful mixture called 'bread and butter,' then the weekly earnings in each country would buy at retail in those countries the following total of this useful compound. Please note these figures carefully:

Weekly wages if applied to the purchase of composite pounds of bread and butter
(Each pound 95 per cent wheat flour and 5 per cent butter)

	Railway Engineers	Carpenters	Electricians	Coal Miners	Weavers	Day Labor
United States	717	731	778	558	323	259
United Kingdom	367	262	267	267	136	160
Germany	217	173	158	133	106	112
France	269	94	123	136	73	68
Belgium	150	96	76	94	94	65
Italy	166	151	152	95	95	119
Sweden	261	256	224	180	155	162
Japan	164	125	96	60	83	66

*From an address by President A. W. Ivins.

"Of course, the American employee does not use his higher income to buy unnecessary pounds of bread and butter. He uses it to diversify and expand his consumption of all things. It spells better homes, automobiles, radio and a thousand things for the family that were unknown a generation ago, and are utterly unknown to the average citizen in most countries of the world.

"The fear of poverty has been reduced. Fear of loss of employment has been lessened by stability. Fear of old age and for the future of the family has been lessened through increased payments to the savings banks and to the insurance companies and to our labor union benefit societies."

The comparative labor output per inhabitant in the various countries is as follows:

China	1
British India	1¼
Russia	2½
Italy	2¾
Japan	3½
Poland	6
Holland	7
France	8¼
Australia	8½
Czechoslovakia	9½
Germany	12
Belgium	16
Great Britain	18
Canada	20
United States	30

We now have, engineers estimate, through the utilization of machinery, the equivalent of 35 invisible slaves at work for each man, woman and child in the country. This makes a total army of 3,500,000,000 slaves, beyond comparison the largest army of workers ever brought together by a people. Freedom of mind and conscience has released human energy and initiative. Invention and progress and power are the result.

After everything else has been given its indisputable place of importance, Christianity remains as the great American inheritance. Possibly the pioneering of our country, our intimate contact with nature, and the hard struggle itself, but equally, I believe, freedom for the time from the corrupting forces which seem to set in after people become established and attain wealth and luxury have saved us, temporarily at least, from the fate of Europe and the predecessors of Europe. That we are now at this dangerous point goes without saying. The degeneration of ideals which has periodically broken down nations has not yet fully overtaken us. It is interesting to note how closely the earlier European and our American civilization have been correlated with the Christian ideal. Most of what the modern world has by way of civilization is the result of Christ's teaching and the measure of our acceptance of the same. The disintegration of

nations and civilizations of the past and of our own time can be closely connected and correlated with their departure from the standards taught by the Savior of the world. And the tragic lack of development of peoples, expressing itself in century after century of needless ignorance and misery, may be accounted for by their failure to accept ideals and standards of conduct for the establishment of which Christ gave his life. Modern science, the free school, and the great industrial development which we associate with modern America are traceable, I believe, to the teachings of Jesus Christ. The development of Europe, as distinguished from the backwardness of much of the rest of the world, particularly Asia and Africa, was a development initiated by and definitely associated with the same basic teaching. The safety of the world and the peace and happiness of its people is irrevocably bound up with observance of his doctrine.

Let me say here a word about the Bible. It is a record of God's dealings with man. It is, and desirably so, practically the only volume of Christian doctrine which the publicly supported institutions can use in the instruction of American youth. Its delineation of the nature and attributes of God, as conceived by Christian people and their forebears, and its record of the life and teachings of Jesus Christ make it the world's most valuable religious possession. It is much abused in this age of advanced criticism. It does not come down to us without imperfections; and it contains much that is primitive and sometimes revolting in its recital of human weakness; at the same time it embodies many of the most sublime records in existence. As literature it is, of course, the one indispensable volume. I am now emphasizing its value, however, not as literature, but as a human record revealing the most essential human ideals. It has contributed more to the world's welfare than all the philosophy from all other sources in the world combined. I say this with a full knowledge of the abuses which have been practiced in its name.

These inheritances, of which we speak, are not, of course, entirely separate or distinct. They are closely related and interwoven. Public schools were the inevitable result of freedom; they were not separately operating forces. The passion for freedom and new opportunity drove men to America and they acquired isolation in coming here. Christianity cannot be made up of servants and masters except as acquired worthiness entitles men to dominion. But this dominion can never justly interfere with the opportunity of others. A brotherhood of all men, which is the great objective of Christianity, by its very name makes brotherly equality the first necessity.

The select and privileged two per cent who get into college should be the exemplary youth of the land. I would not have colleges dismal and cheerless institutions; on the other hand, it would be regrettable to see them sink to the low level of a back-street public

dance hall. To lift up the minds and spirits of its students to an eager interest in life and to develop a vision of the beauty and the majesty of life is the business of this college as of every other similar institution. We have watched the students of the college during these interesting recent years with growing respect for their essential wholesomeness in this generation of free thinking for which all intelligent people are thankful. Along with the abuses which always follow in the wake of progress, there has come to many of our youth, we sincerely believe, self-control self-imposed. Out of it is coming to those worthy of the freedom something infinitely finer by way of thinking and conduct than could possibly be the result of allegiance to an outside authority no matter how formally right such an authority is or seeks to be. The Kingdom of God is within us. It cannot be imposed upon us from without. It is a part of the eternal plan that men should be free and held responsible for their freedom; judged according to the deeds done in the flesh.

These American inheritances should make American youth the most appreciative in the world. Here in America, based upon and resulting from freedom and the Christian ideal, is a veritable material millennium; a spiritual millennium can come only out of the hearts of men. And now even this great dream of the ages is possible of realization if men will construe their freedom and their material power in terms of opportunity to live righteously.

The Real Trouble

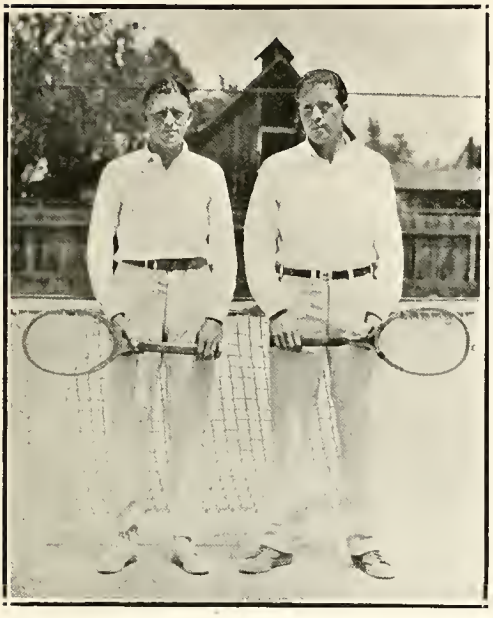
An old-fashioned philosopher, meditating on what ails the world, gave the following list of ills: "Too many diamonds and not enough alarm-clocks. Too many silk shirts and not enough red-flannel ones. Too many pointed-toed shoes and not enough square-toed ones. Too many serge suits and not enough overalls. Too much decollete and not enough aprons. Too much of the spirit of 'get while the getting is good,' and not enough old-fashioned Christianity. Too much discontent that vents itself in mere complaining and too little real effort to remedy conditions. Too much class consciousness and too little common democracy and love for humanity."—*By Frank Herbert Sweet*, Waynesboro, Virginia.

"I congratulate poor young men upon being born to that ancient and honorable degree which renders it necessary that they should devote themselves to hard work."—*Andrew Carnegie.*

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them."—*Henry Ward Beecher.*

The Dixons—Champion Brothers

By Prof. H. R. Merrill



DONALD DIXON, LEFT; FRED W. DIXON, RIGHT

WHEN people from far-off California, tropical Florida, and tree-covered Maine gathered last spring in Boston to watch the contests in the national tennis tournament in which the champions from many districts were to participate, they beheld two brothers, easily distinguished as such on account of their sandy hair and ruddy faces, take their place among the contestants. Few people there, however, could have known that they were sons of a widow, working their own way, not only through college, but to the top of the tennis world, or that they came from a comparatively small town in the very heart of the Rocky Mountains.

Those two young men were Fred W. ("Buck") Dixon and his younger brother, Donald ("Sanky") Dixon, well known athletes of Brigham Young University.

The story of the rise of those two young men reads like a yarn by Horatio Alger, Jr. No; not quite. More like a story from the Bible, for behind those boys was a father who believed in them and in the particular philosophy of life to which he had given his heart. They were like young Davids who had come from their hill country to shoulder up with the famous Golaiths of the world.

Of course, the most recent story of the two boys is simple. They had entered and had won their city tournament, their state tournament in Salt Lake City, their district tournament in Denver against the best racqueteers of the Rocky Mountain region, and had been given the opportunity of participating in the national tournament by reason of those victories. Behind that simple account, however, is a longer and a more interesting story—a story of loyalty to a father and to his ideals, a story of self-sacrifice and brilliant achievement.

Ten years ago Walter Dixon, the father of these two boys, was

one of the most highly respected of the youngish middle-aged men in central Utah. He was a baseball fan and a baseball player; he was an outdoor enthusiast as well. He enjoyed all manner of sports, partly because he liked sports and partly because he believed the right kind made men of boys and better men of men. He was a clean liver, believing firmly in the statement that a clean body goes far towards making a clean mind.

Then illness came. An operation loomed, and this man believed that his day with his boys on earth were few. Then it was that he made what in effect was a will. He had little property to leave them, but he had some ideals which he desired to pass on. These he set down in a poem, not great on account of its poetic form but on account of its depth of meaning. That was not all. Along with the poem he left memories which had been planted in the minds of his lads while he was yet with them. They knew pretty well what father would do in certain situations.

In 1921, he passed on, leaving the boys to make their own way, with the help of a truly great mother, through school and through life.

Fred Dixon was then a senior and his brother was just entering high school. Since that day the boys have both been diligent, remembering always that Walter Dixon liked a clean sport, a clean liver, one who could lose as well as win, a person who could sacrifice himself for a cause.

Here is their athletic achievement, and in other ways they have done equally well:

Fred W. ("Buck") Dixon began playing in competitive athletics in his second year, yet he won eleven letters: football, two; basketball, three; track, three; and tennis three. During that period, too, he won the McAdam medal, given for the best all-round athlete; the tennis singles and doubles two years and assisted in pulling his basketball team into the state tournament twice.

After graduation from the high school, he entered Brigham Young University, where he won fifteen varsity letters, and one freshman letter in four sports: football, basketball, track, and tennis. During his four years at the university, he won the Andeberg medal for the best all-round athlete, was chosen all-state forward in basketball three times, all-Rocky Mountain conference fullback in football, won the Rocky Mountain conference singles twice, played baseball with the Provo Timps, won letters in the high jump and pole vault, and then in open tennis tournaments won junior inter-mountain singles and doubles championships two years, senior intermountain singles championship twice, has been runner-up three additional times, and has been a member of the inter-mountain championship doubles team once and runner-up three times, state singles championship

once and runner-up twice, and has been, in company with his brother, Donald, a member of the championship doubles team of the state three consecutive years.

Last spring, for the first time after years of struggle, these two boys won the district championship from all comers at Denver and were sent to Boston to represent this region in the national tournament, where they won the first round and were eliminated by Washburn and Williams after winning one set.

The story of Donald's success reads as well. In high school Donald won seven letters: one in football, three in basketball, and one in tennis. During that time he was selected as all-state forward, won the high school singles championship and assisted in winning the doubles championship one year.

After finishing at Provo high, Donald also entered Brigham Young University, where he won twelve letters in three sports. He does not participate in track or field events. He won his freshman football letter and three others from the varsity, four letters in basketball if he gets one this year, and four in tennis. During that period he has won, in company with Lee Buttle, the Rocky Mountain Conference doubles tennis championship, the Andeberg medal, and has played baseball with Provo Timps as a left-handed pitcher. Last spring, in company with "Buck," he won the state and district doubles championship and then went to Boston where it required national champions to beat him.

Donald ("Sanky") Dixon is still a member of the football team of Brigham Young University and has one more year of participation in basketball and tennis.

Now, how do they do it?

That question has been asked by hundreds and is still asked. They just do it because in each is a sacred memory and the will to do. While to the father and the boys goes much of the credit, some little ought to go to good friends of both. Eugene L. Roberts, John McAdam, President T. N. Taylor, H. A. Dixon, and a number of other good men and great, deserve some little praise for their interest and encouragement, but after all most of it should go to the boys.

"I'm always in condition," was one of the stock phrases of "Buck" Dixon during his entire career. "Fit the year round," was his motto, one which has been followed rather carefully also by his brother.

"I've never seemed to need coffee, tea, or tobacco," "Buck" has said modestly many times. "Those things have never come into my life, chiefly because they and my ambitions couldn't very well live together."

Many an opponent has despaired over this man's steadiness.

"He's not unusually brilliant in his best game," I've heard many

wail, "but he's so steady! You know that whatever you send over is coming back, until you just give in to his determination."

That voices one reason why he was not only selected as all-Rocky Mountain Conference fullback, but was also named the most valuable man to his team in the entire Rocky Mountain Conference.

When I first came to Provo several years ago "Buck" said to me one day: "I'm eager for 'Sank' to get ready to play with me. I want to partner with him in tennis for the championship of the state and, perhaps, for greater stakes."

I could see a wistfulness in his eyes that was only explained when Coach Eugene L. Roberts told me of "Buck's" father and his love of athletics and of fair play.

It was with no little interest, therefore, that I watched the two red-heads drilling at the game, entering the tournaments and fighting on and on. One of the great triumphs came last spring when they took the state and the district and then had their way paid to Boston to fight for national honors. If departed men can see their sons, and I believe they can, then Walter Dixon must have been a nervous and a proud father there in the great city, watching his youthful Davids from the hills of home meet the Goliaths of the world. I think he must have been proud, too, when he found that only champions could defeat them and that they took their defeat like men.

On scores of fields of battle defeated and victorious men have all paid high tribute to these men who know how to fight fair, to fight square and to win—and lose.

Good Morrow

I welcome each approaching year
As time rolls on and on,
Nor mourn one hour of happiness
In days now past and gone.

Each hour, each day, each memory dear,
I carry through the years,
Companions of a busy past
Of sunshine and of tears.

Why should I fear the flight of time
Or dread the days unborn?
The hours I cherish and revere
Were once the morrow's morn.

I rise to greet the coming days,
The joy or grief they give;
With each new sun I strive the more
To work, to learn, to live.

Orson Rega Card

The Spirit of Mar Vista

By Preston D. Richards, Member of the General Board
Y. M. M. I. A.

IF a small ward, comprising seventy-one families and three hundred sixty-one souls, were asked to build a chapel worth $75,000.00, the task ordinarily would be thought impossible. This was accomplished by Mar Vista, and what is even more remarkable, that beautiful chapel, with all its refinements and embellishments, including a marvelous pipe organ, was dedicated to the Lord, clear and free of debt, within the surprisingly short time of five months and twenty-three days from the very day the ward was organized. This is the story of a wonderful accomplishment.

The Mar Vista ward of the Hollywood stake, California, was organized by a division of the Ocean Park ward on April 1, 1928, and comprises the territory embraced in Mar Vista, Palms, Culver City and surrounding sections.

For a short time Mar Vista ward held its meetings in the Ocean Park chapel at nine a. m. and five p. m. each Sunday, but this arrangement was not satisfactory, and a large store building on Venice Boulevard in Mar Vista was rented for meeting purposes. This was entirely inadequate for the needs of the auxiliary organizations and the surroundings were not the most congenial with the spirit of worship. There was great need of a chapel with adequate facilities and favorable atmosphere. But there were only three hundred sixty-one Church members, comprising seventy-one families, possessing not a great amount of this world's goods, but rich in spirit.

Notwithstanding the mountain of obstacles, it was unanimously decided at a meeting of the ward membership to build a chapel adequate, not alone for present needs, but adequate to the growing needs of Mar Vista for many years to come.

Generous-spirited members donated a building site on the very crown of the imposing hill at Mar Vista, another generous member, one of the distinguished architects of Southern California, prepared and donated the plans, and with this start and without a building fund the good people of the ward commenced the erection of a chapel with their own hands.

The site for the new building was dedicated by Elder Benjamin Goddard, member of the General Board of the Y. M. M. I. A., on April 22, 1928; the first spadeful of earth was turned on May 1, 1928, and the cornerstone was laid by President George W. McCune of the Hollywood stake on May 22, 1928. On September 1, 1928,

four months to the day from the time work was commenced, the beautiful edifice was completed and ready for dedication, and on Sunday, September 23, 1928, it was dedicated by President Heber J. Grant.

There was not one dollar paid for labor, it was all volunteered, mostly by Church members, but non-Church members in the community, seeing the Saints busy at their task, partook of the spirit, volunteered their services and joined the happy family of builders. A great part of the work was done at night, the grounds being lighted with electric lights. One night one hundred fifty people were seen joyfully at work under the electric lights. At 9:30 p. m. each evening sandwiches and light refreshments were served to the workers by the various families taking their turn.

A large part of the painting and inside lathing was done by women and girls. Children of tender years carried to the roof all the tile with which the building is covered, which labor alone was valued at $500.00. One boy of fourteen years, who had more than $100.00 credit for labor, was asked to dismiss a ward gathering and in doing so prayed that the Lord would "help us finish the church even before we expected." Mothers with infants in their arms could be seen doing their part and faithful wives worked with their husbands and children. One hundred forty-three bags of cement were used one night in filling cement foundations.

Most remarkable is the fact that there was not one person in-

THE COMPLETED MAR VISTA CHAPEL

jured, which fact among others caused J. B. Daniell to say in a very complimentary editorial on "The New Mormon Church," published in the *Venice Evening Vanguard*: "The whole task has an air of being finely inspired and particularly well-favored by Providence."

By every stroke of the hammer the people of Mar Vista have driven their hearts into their chapel and they have built with their own hands a temple in which to worship God. It is perhaps this which led them, when the task was completed, to resolve by unanimous vote always to maintain silence and so preserve the spirit of reverence in the beautiful auditorium of the chapel where the Sunday services are held.

That the community has been spiritually benefited by this endeavor is evidenced by the fact that the day after the dedication, twenty-four baptisms were performed in the new font, and when you add to this the dozen more baptized the following week, you have a total of baptisms equal to ten per cent of the ward's population.

Recall again that the ward population was three hundred sixty-one when the chapel was commenced. At the regular M. I. A. meeting Tuesday night following the dedication, there were two hundred seventy-five persons present, and at the Sunday School the next Sunday following the dedication there were present three hundred seventeen persons.

At the dedication services President Heber J. Grant's sermons

THE BUILDERS OF MAR VISTA CHAPEL

were most inspiring and, in referring to the building of the Mar Vista chapel, he said it was in some respects the most remarkable building achievement in the Church since the building of the Kirtland temple.

The structure contains twenty rooms, including those for classes, choir, bishop's office, library, Relief Society, Boy Scouts, baptistry, a beautiful spacious auditorium, and a commodious recreational hall with its interior arches which can be used to augment the seating capacity of the chapel proper. Among the unique features are a large entrance patio, luxuriantly planted with palms and other tropical plants, and a richly curtained sacred sacrament alcove behind the speaker's stand, above which is revealed, as the velvet curtains are drawn, a reproduction of one of the world's masterpieces in art, depicting the Savior, his apostles and the first sacrament. The choir loft is on the same level with the pulpit but at the side so that the choir members can see and hear all that is done and said from the pulpit. The sunken console directly in front of the choir leader is all that can be seen of the great organ.

The beautiful white chapel of Spanish-Moorish architecture now stands majestically on the crown of the hill overlooking the Pacific Ocean, an enduring and inspiring monument to the faith and industry of the people of Mar Vista.

To give proper credit for this accomplishment the name of every man, woman, and child in Mar Vista should be recorded here but, limited to space, as we are, we must be content in stating that this unparalleled accomplishment was achieved under the splendid leadership of the building committee consisting of Bishop E. J. Sorensen, his counselors, William J. Brown and O. E. Peterson, together with Thomas Robinson, and Orson H. Hewlett as chairman, assisted by architect Louis A. Thomas who drew and donated the plans and supervised the construction throughout.

A friend is a person—
Who will help you in the hour of sickness;
Who will lend you a dollar without deducting the interest;
Who will help you up hill when you are sliding down;
Who will defend you in the hour when others speak evil of you;
Who will believe in your innocence until you admit your guilt;
Who will say behind your back what he says to your face;
Who will shake hands with you wherever he meets you, even though you wear patches; and
Who will do all these things without expecting any return.

—*Dorothy C. Retsloff.*

Some Inter-Relations Between Religion and Economics

(*Conclusion*)

By Dr. Max Haenle, University of Erlangen, Germany

UTAH has an abundance of material in store for the sociologist. In many respects this material is almost unique. It is indeed strange that scientists have so long neglected the "Mormon" sources and thought little of the wealth of information they give. However, this is not without parallel in other branches of scientific research. Perhaps it is an erroneous conception of "Mormonism" —for that name still savors of polygamy to some—which is responsible for the social and scientific ostracism pronounced upon the Church of Jesus Christ of Latter-day Saints, whose migrations remind us so forcibly of the wanderings of the Parsees of ancient Persia. People in the East and in Europe who know nothing more of the religion of the Latter-day Saints than anti-"Mormon" hit words haven't the slightest idea of conditions in Utah in many instances, and those who identify Bishop Lee and the Mountain Meadow Massacre or the extremities of polygamy with "Mormonism" hold just as deplorable and miserable a position as those who link Catholicism up with the name of Alexander VI or of his son Cesare. But even an acquaintance with standard "Mormon" literature does not give a complete picture of the religion of the Latter-day Saints. "Mormonism" is, more than any other religious system which I have had occasion to study, a religion of life. The "Mormons" who look back upon a comparatively short history of their Church have not yet developed a comprehensive system of religious philosophy, as, for instance the Hindus or the Catholic Church since the days of Paul and Clemens of Alexandria up to Albertus Magnus and the great systematizer, Thomas of Aguin. Anybody who wants to know "Mormonism" must live among the "Mormons" for some time; he must know the country colonized by Brigham Young and his faithful. If we study the standard works of the "Mormon" Church only, with a spirit of rationalism, it is impossible for us to form a very reliable opinion. Along with views of a more or less primitive nature upon which anti-"Mormon" literature has dwelt with great emphasis, there are in the standard works of the Church many beginnings of valuable new institutions, the ultimate results of which we have difficulty to comprehend completely. When I say that a number of "Mormon" doctrines leave a

somewhat primitive impression with the sociologist who has studied older religions, I say it "sine ira ac studio"—without any malice or bad intention. I am aware that the philosophical merits of a religion carry no necessary implication as to its general cultural importance. Brahmanism, for example, in spite of its deepness of thought, lacks much of the importance for practical every-day life which is characteristic of Puritanism. The doctrine of predestination, although it is a monstrosity, has nevertheless produced some of the strongest men in history. I have already pointed out that modern capitalism cannot be understood at all without a familiarity with Calvinistic modes of thought. We must not proceed in a detached manner when we analyze a religion, but we must take into consideration all conditions under which the religion in question is supposed to operate. A religious system, the philosophy of which is over-developed, is in danger of not being understood by the masses. I have mentioned Buddha in another place already, whom the people in general failed to understand after the passing of time.

Coming back to a consideration of "Mormonism," which may be regarded as a cross between Protestant doctrines and Catholic organization in many respects, I wish to say that the Latter-day Saints have achieved a position in civilization and culture which stands unsurpassed. They have made a garden out of a salty desert. Aside from this pioneer achievement, "Mormon" morality has produced an economic type of man of the highest quality. Persons who keep the Word of Wisdom are, without doubt, more efficient workers than those who violate this commandment daily in every possible fashion, and consequently they enjoy a better credit in business. In this regard there are many similarities between the economic importance of Puritanism and "Mormonism," which might be called, in a way, the offspring of the former. In Samoa as well as in Hawaii I have had occasion to observe that the typical "Mormon" code of every-day ethics in connection with the economic importance of the Word of Wisdom, to refrain from all intoxicating beverages, resulted in a greater trustworthiness in financial credit matters. Another feature of a purely religious nature, the economic importance of which should not be overlooked, however, is the fact that the "Mormon" Church has no professional Priesthood. This will always prevent a spirit of world-negation to arise in the Church. The necessary contact with daily life is continually preserved. In this connection I have to mention another "Mormon" institution. It is the missionary system of the Latter-day Saints. Just as there is no professional Priesthood in the Church, it also has no professional missionaries. The young "Mormon" goes into all parts of the world to preach the Gospel of his Church. After three years he returns

with his views considerably broadened, having acquired a greater ease in his contact with men. It seems to me that the general cultural results of this "Mormon" missionary work are just as important as the religious aspects of the system. No other religious body knows of such an ideal institution which is at the same time of as great a practical value as the "Mormon" mission. I wish to say a word here about another institution, born of idealism. It is the genealogical work of the "Mormons," the like of which is found nowhere else in the entire world. Genealogical research, although it is primarily the basis for temple work in the interest of the dead, is of great significance also in family life generally, for it becomes materially enriched through the knowledge of the genealogy of the parents' ancestors. "This is the place" also, to mention the "Mormon" old-folks day, expresses the thought of a close union of the entire community and the feeling of gratitude toward the older generation in a way, the equal of which can be found nowhere else in the world.

To the broadmindedness and farsightedness of the "Mormon" leaders, who had already established a model settlement in Nauvoo, Salt Lake City owes its ideal laying out. The survey of the various lots, their just apportionment according to occupations as well as the size of the family, and the endeavor of Brigham Young to preclude an unwholesome speculative fixation of prices upon the real estate market, which suspended many undesirable results of the ground rent for a long time, are particularly instructive for the social economist. The same is true of the "Mormon" settlement policy in general, the foremost principle of which is that all families should own their own homes. Anybody who is at all familiar with the many advantages arising out of individual home ownership from the standpoint of ethics, health and citizenship, must appreciate the great importance of the "Mormon" home-ownership policy and regard it as one of the most interesting and valuable characteristics of the "Mormon" attitude of mind. It has been very interesting for me to read occasionally in the German paper of the "Mormon" Church, the *Beobachter,* which is edited by my friend, Jean Wunderlich, very instructive articles about the advantage of having a home of one's own as compared with the life in apartments. The late President Joseph F. Smith emphasized this very important fact all the time. His article in the *Era* of August, 1904, deserves the special attention of all those who are interested in the effects of "Mormonism" in daily life. When we read that the cities of Utah have a very favorable home-ownership quota, we must not forget that this fact is above all a result of the exemplary policy of the "Mormon" Church in this respect. The endeavor of the "Mormon" Church to

establish the greatest possible efficiency in the home and in family life was no doubt responsible for the establishment of two employment bureaus by some of the stakes of the Church in Salt Lake City. Their report which was issued recently shows that they function satisfactorily and help, in some degree at least, to prevent the disintegration of family life resulting from unemployment.

Besides such institutions, which are also of economic importance, the "Mormon" Church has stood in business enterprises from the earliest days of its history. Above all I would like to mention here the Zion's Cooperative Mercantile Institution, which was founded by Brigham Young in 1868, and incorporated under his chairmanship the ensuing year. The name of the institution is singularly indicative of its character. The cooperative attitude of the "Mormons," a parallel evolution of which in its fundamental aspects can be found already in the United Order, is a classical example of the inter-relation between religion and economics. According to the present stage of scientific research, it is beyond all doubt that the first incentive to cooperation came from the economic necessities of life. In the pioneer days of America the individual man was unable to fight his more powerful environment. By cooperation alone could obstacles be overcome. Just think of the first irrigation ditches in Utah and their construction! The carrying out of such enterprises by the Latter-day Saints, who were the first of the Anglo-Saxon race to develop irrigation, was possible only by means of a strict, uniform organization of production, such as the "Mormons" had at that time. It is very fitting that the best book on the economic and social aspects of irrigation enterprises and their influence upon the development of other institutions should have been written by a Utahn, President George Thomas of the University of Utah.

The fact that natural environment is the prime cause of an economic system may be observed in all parts of the world and at all times. It does not matter whether we think of the community organization in New Guinea today, or of conditions in Northern Europe two thousand years ago: in each instance it was the bush or the wilderness which could not be cleared by one man alone. It conditioned the social and economic structure of society. The same is true of the early history of "Mormonism." The surrounding economic conditions were of fundamental importance in the social order. Aside from this influence, ideas of an ethical and purely religious nature may also have been of importance. To what extent this has been the case is a question deserving careful consideration. Speaking again of the Zion's Cooperative Mercantile Institution, it is particularly interesting to note that this institution was shrined about with a religious sanctity of which it is entirely devoid today.

In front of every store of the Zion's Cooperative Mercantile Institution was the characteristic inscription "Holiness to the Lord." Although this institution assumed a religious character at first, we see that an entirely different situation gradually arose later under the influence of a new economic situation. Financial success, resulting from economic conditions generally, concentrated money in the hands of a few, which made it possible for them to buy the shares of that institution, originally cooperative,* from stockholders no longer interested. The sign remained the same, but the institution in which non-"Mormon" capital was invested later can no longer be looked upon as a Church institution upon a purely cooperative basis. The economic development of Utah during the last fifty years has diminished the importance of the cooperative idea in economic life, as we have seen. But it is interesting to note that in the field of education, for example in the Mutual Improvement Association, the idea of cooperation has experienced a very noticeable and marked advance in another direction. This entire development is particularly instructive. It shows how the economic interests in life evolve standards, becoming part of a religious system after a while, until a new economic situation occasions a complete change of conditions. Other religions afford similar examples. I mention these facts because you are familiar with them. It is not my intention to antagonize "Mormonism," whose great cultural achievements I esteem highly. Moreover, I have told you already that we have to distinguish clearly between the metaphysical content of a religion and the temporal organization, or the church which stands in the world and which is therefore subject to natural evolutionary laws. I have always pointed out whenever the hostile side of the camp blamed the "Mormons" for having changed their economic views fundamentally when they supplanted the United Order by an unrestrained economic individualism, characteristic also of the "Mormon" business man, that our entire moral and philosophical view of the economic question has also undergone a complete change with the progress in efficiency of production. Similarly, we must not forget, when we hear the cry of some non-"Mormon" business men of the state that "Mormon" influence was largely responsible for the former Utah corporation law, making it expensive for large Eastern corporate enterprises to establish themselves in Utah without resorting to the construction of legally complicated holding companies, that through this fact, whatever the "Mormon" influence may have been, a very effective protection was given the Utah

*It was cooperative especially when we emphasize the entire policy of the institution toward the buyer; for the Z. C. M. I. was not cooperative in the sense of the word which Rochdale has given it.

middle class which might have suffered financially from a premature influx of Eastern corporate money. That man's attitude toward new economic orders is continually undergoing a change, as I indicated before, is demonstrated forcefully by the shifting position which money and capital have occupied in the totality of our ethical and philosophical views. Because of a restricted economic order, money had no productive properties in ancient times. Credit was known only as credit of consumption. These facts are the foundation for the view of Aristotle, who said that money could not propagate itself and that therefore the taking of interest was unethical. This view was later adopted as a doctrine of the Catholic church. Thomas of Aquin especially, the greatest systematic philosopher of the Catholic church, linked up closely Aristotle's idea with his scholastic system. Later on, when economic life assumed different forms, money began to become of a productive character. In spite of all resistance on the part of the church, the old scholastic doctrine lost out. Originally this religious provision was a function of economic life, but later, when new economic conditions made the functioning of that particular religious doctrine impossible, the church ban on interest lost its significance. Today no Catholic refuses to accept interest on the ground of business ethics, for capital in our modern economic fabric has assumed a productive nature. These inter-relations are very instructive and interesting. Even our fundamental moral conceptions change under the influence of industrial progress, for how could the companionate marriage idea win any ground if it were not for the fact that women have gained an almost complete economic independence in modern industrial life, and how could indiscriminate petting parties have assumed such astonishing proportions if it had not been for the added possibilities which the general ownership of the automobiles affords? But let me quote another example which belongs to the field of economics and which justifies without question the abandonment of several old "Mormon" economic principles. Extreme economic individualism which was formerly rejected by many churches has assumed an entirely different ethical character through our new and efficient methods of production. As I said before, the great fortunes accumulated by economic egotism, becoming larger and larger all the time, represent capital today which permits us to produce more cheaply. But through our ability to produce more efficiently, the accumulation of millions of dollars in the hands of one person appears in a new and distinctively ethical and moral light. Nobody will consider the financial influence of Henry Ford today from a purely individualistic standpoint. Ford's capital performs a characteristic function, not primarily for the satisfaction of his own needs. No,

Ford has a tremendously growing influence upon the decrease of production costs. Every one of the millions of Ford car owners has indirectly profited by Ford's money, to say nothing of such remote consequences as the improvement of America's highway system, which could not have been possible so quickly and thoroughly without the assistance of the motorist. The inter-relations in our modern economic system, characterized by machines and their laws, are very instructive, especially when we consider the ethical questions arising through them in our modern economic life. I am by no means an enemy of the great fortunes, accumulated by economic individualism. I wish to remind you only of the beneficial consequences of the Carnegie and Rockefeller foundations. But let us proceed a step further. Today we speak of universal peace, not only in Geneva, where I am very well acquainted, but also in conferences at other places. I am not over-confident of the results of nice phrases. Any national policy has to be selfish to a certain degree if it is not to collapse. The same is true of national industry. Some inter-national friction will be bound to come. But the new concentration of economic interests, taking in all the world, which is beginning to develop under our very eyes, may create an entirely new situation. The history of the Morgan banking concern is very interesting in this respect. I see in the desire for financial expansion which finds so much opposition a promising sign for the final establishment of world-wide peace. The shrewdly calculating financiers who know the destructive agency of war, and whose interests are spread all over the globe, are going to be greater guarantors of the world's peace than political and military agitators. Personally I am delighted over the recent economic connections established between America and Germany. I am sorry only that Wall Street did not take an interest in Germany before 1917.

Last Sunday in the Tabernacle I heard a speaker who convinced me more forcefully than ever that all things in this world are subject to influences and changes. In a medieval European fashion he tried to give a religious sanctity to the Constitution of the United States by claiming it to be of divine origin. Your Constitution is, no doubt, a paramount achievement, but when I think of the times of strife between Washington and Salt Lake City over polygamy and when I think of the part the Constitution played in this controversy, I am really astonished that an attempt is made to adorn that very Constitution with a rosary in the Tabernacle. I think, however, I am not mistaken when I see in the remarks of the speaker, above all, a pronouncement of loyalty and devotion to his country. I have already spoken of the question of polygamy. According to all impressions which I carry from Utah, and after meeting so many

splendid people here, it will be hard for me to take leave. I am firmly convinced today that it was not moral degeneracy, as people in the East like to maintain, but a purely religious conviction which lay at the foundation of the "Mormon" plural marriage system. Besides, polygamy as such was of the utmost importance from the standpoint of population policy and of economics. But polygamy had also a sociological significance. As there usually existed some relation between the wealth of a man and the number of his wives, polygamy had an equalizing effect on the standard of living maintained by different families in the state. I just indicated the connection of polygamy with the endeavor of Utah's early leaders to provide a large population. This aim was furthered, of course, by the healthy morality of the "Mormons," contributing to a higher birth rate. The relative number of inhabitants in any country is of very significant economic consequences, for the density of population often has a profound influence upon the economic structure of a community. Utah's highly developed sugar beet industry, for example, is partly conditioned on the fact that it requires intensive cultivation which makes it possible to support a large population even in a comparatively small cultivated area. Moreover, in Utah, where we have only 530,000 inhabitants upon an area of 84,000 square miles, the water question is much more decisive than the land question. A high density of population is significant not only from a purely economic point of view, it is also of great importance in church life. Where people live far apart the development of social or deeply rooted religious community life is impossible. Here, then, we have a splendid example of the vision and farsightedness of the leaders of the "Mormon" Church, every one of whom has a thorough economic schooling. The most outstanding character in this regard is, without doubt, Brigham Young. To him Utah owes, above many other things, its sound agricultural foundation. His attitude against the somewhat gambling-like mining business, not only added to the moral quality of the Utah pioneers, but in a purely economic way his policy is just as important. At that time the creation of the necessary food supply for a territory, isolated like an oasis in the great Sahara Desert, was the most immediate concern. If the "Mormons" had tried their luck with the miner's pick instead of the spade and plow, unthinkable difficulties would have been the inevitable result. But, as it is, the pioneers have laid the foundation for Utah's flourishing farming industry. I have often heard it said that the stern attitude of Brigham Young against the development of mining was due to his desire to keep the Gentiles away from Zion. This may be true in a way, but I think that the founder of the "Mormon" state also thought of other

important things in his ingeniously economic farsightedness when he declared war upon treasure-digging in the mountains. It is an indisputable fact that an abundance of ore, especially of precious metals, furthers the circulation of money. But inasmuch as money was rare, Utah was primarily a country of barter during the first years of its development. We have to thank the Lord for it, for barter increases productivity in many respects. The kings of old India already knew this when they declared millet to be the standard value, thus encouraging the more intensive cultivation of this chief food product. Their action was prompted by a desire to prevent famines. For under the system as they established it, the ready money of a man did not consist in precious metals but in a large food supply. It is deplorable that an appreciation of these very interesting connections has been lost in our time when the individualistic economic theory is in full sway, for these relations show that bartering may represent a better and higher economic order under certain conditions than our modern monetary systems.

Speaking of "Mormon" institutions again, I have to mention the law of tithing which makes it possible for the Church to support, not only Church undertakings, but also to help materially in the support of cultural and social endeavors. Through the levy of tithing in connection with other revenues of the Church it is possible for the "Mormons" to banish the collection plate from their meetings, which is, no doubt, an asset to the dignity of their religious services.

Of greatest interest to me has been the model "Mormon" educational system which gives an opportunity to every member to develop individual originality. Only he will develop the feeling of responsibility who is given a personal sphere of activity. The realization of this fact has made a deep impression upon one of the main institutions of "Mormonism." I may be permitted to mention briefly that the uniting of teaching and learning in one person, as we find it in the Sunday Schools and the Mutual Improvement Associations, is somewhat similar to the excellent methods of training employed by the Societas Jesu. It would go too far if I should point out all the connections between "Mormon" education and our present-day life. I desire to say just one thing. In many respects I have felt more at home here than in other American cities, because my "Mormon" friends have a deeper conception of that unity which we call human life than the average American, for whom I have a high regard because of the kindness of his heart, but whose general view of life is somewhat strange to me. As a student I have always been a worthy representative of my university in athletic activities. But never did I become a servant of the boxing and baseball god.

On the other hand, I can not yet get interested in the headlines of the United States newspapers. Many Americans may think that my mental development is somewhat retarded because I am unable to get excited at the thought that Babe Ruth caught a cold, that a film actress got her fifth divorce or at the description of the last moments of some slayer whose life is ended in the electric chair. But I am earnestly endeavoring to understand this American attitude also. The strenuousness of American business life does not leave time to follow private inclinations. A man who returns from his office or from the factory dead tired, looks for light and stimulating mental food. A classical drama, requiring deepest concentration, is no recreation for exhausted people. On the other hand, if we wish to be just, we must not overlook the good sides of modern industry. I think that economic and technical progress is going to prove valuable if we do not forget that material treasures are only a means to an end, but not an end in themselves. This fact, in connection with the ever increasing efficiency in production, which is going to reduce and has already reduced the daily hours of labor, opens before us an encouraging view.

The machine, the characteristic of our day, is neither good nor bad in itself. It all depends on how we use it and what place we give it in our cultural life. This alone will determine whether machines become the enemy or the friend of man.

When I returned from Samoa and Hawaii, standing upon American soil for the second time, I put the question to myself, whether there is a parallel in history to the difference between the European and American view of life and life's problems. Automatically I thought of the Greeks and the Romans. Greece, torn up politically just like Europe, visited by domestic wars, has achieved paramount accomplishments in purely cultural and intellectual fields. These achievements can be understood only when we keep in mind the extreme individualism of Greek life, but yet it was the main reason for the failure on the part of Greece to develop a great political unity. The Roman, originally a cold, coarse, practical creature, endowed with a keen instinct for discipline, was able to score a political victory over Greece because of his better organization of the masses. The same Rome which at one time enacted a law against philosophers and which destroyed Corinth adopted Greek ways of life later on. Historical comparisons are always limping; yet they are very enlightening at times. In its early days, Rome went through something like a Puritan era and it was not until later that it heard the clamor of the masses for "panem et circenses," which is in free translation nothing but "good food and good baseball games." The same Rome also adopted Greek art and science and opened new

avenues for these aspects of human culture by means of its success in practical fields, just like America which often extended a helping hand to Europe. It is true, Europe, unlike Greece of the later Roman period, is not a political subdivision of America, but financially and economically Europe depends on the United States to a very large extent. Whether the Europeans like it or not, the fact remains the same. But, after all, if viewed from a more remote perspective, it is nothing but an ideal compensation—the Americans give the Europeans of their abundance, and America in turn imports from the old, less fertile soil of Europe, many a cultural grain which often ripens into a delicious fruit under America's sun. I remind you only of the methods developed in scientific laboratories of Europe which have brought many encouraging results in the splendidly equipped American research institutes. These mutual achievements are a source of particular joy to me, for the impressions which I have gained in the New World have indeed made my life fuller and more complete. Man learns to know himself, that is his entire character, only when he has learned to know something about the world. Every new situation in life reveals a new part of our inner self. A large majority of you, ladies and gentlemen, who have come back to the University are a typical example of the living spirit of progress and educational endeavor. At this Alma Mater Utahensis, so dearly known to me, you will not only gather new information, but your new knowledge, I am certain, will become a universal unity within you. It has always been the noblest aim and task of the truly cultured man to find a real unity in the multiplicity and diversity of life; and this endeavor which goes like a silver thread through all the history of the "Mormon" Church has been to me, during my stay in Utah, not only a scientific inspiration, but it has also, and this is much more important, enriched my life beyond measure from a purely human point of view.

Every preacher, Sunday school teacher and public school teacher should read "The Letter and the Spirit of our Profession," from the inaugural address of President Wm. P. Dearing before the State Teachers Association of Indiana. It is issued in an attractive leaflet by the No-Tobacco League and will be sent along with other leaflets of value on request.

Government reports show that more than one hundred billion cigarettes are manufactured and sold annually in our country. Their use is increasing rapidly among girls, boys and women. Good people are being disturbed about it. Folks of intelligence are asking for reliable, up-to-date information on the question. The leaflets mentioned above and other information will be furnished to those sending five cents to cover cost. Address No-Tobacco League, Indianapolis, Indiana.

A Depleted Soil Means a Depleted Citizenship

By Dr. Thos. L. Martin, Agronomist, B. Y. U.

THE influence of soil upon the type of people found in a given area is receiving much attention from rural sociologists, economists and human geographers of our country. Men in other fields of human endeavor, such as forestry, plant pathology, plant physiology, etc., are showing an increasing interest in the soil as related to their particular field of study. The few feet of crust which surround this earth's sphere, while being the home of vast numbers of physical, chemical and biological forces, also determine, as these forces work, where man shall live, and determine too the kind of man that shall live and what he shall do while he sojourns here on this earth.

The fact that soil has a great influence upon the character of citizenship in the community is borne out by a number of investigators. Our attention is called by one writer to the situation which prevailed during the early settling of our Atlantic states.

In the southern and eastern portions of one of the states the land is hilly, of low fertility, and communication is rather difficult. The soils of such areas were depleted quickly. The better type of farmer who settled in this region sold his worn-out farm and moved into the central part of the valley where the soils were more desirable. The members of this better group were successful workers, more business-like in their dealings and despised the farmer who was slouchy in his habits.

The group of farmers in the southern and eastern parts of the state who stayed with their worn-out farms and tried to eke out an existence were of an indifferent class. They were given to religious frenzy and to foolish superstition, such as planting potatoes in the dark of the moon. This hilly country caused such farmers leisurely to attack every problem. They were resigned to poor crops and hard work; uncouth in dress, slow to raise their standard of living, and carried a conceit that their ways were the best.

This unprogressive type of person seems to adapt himself to soils of low fertility and soils situated so that a good living is a very difficult attainment. Really live young people who have the driving temperament pull away from such environments and seek their temporal salvation where soils are not depleted.

That a depleted soil is followed by depleted citizenship is ob-

servable on every hand. Marginal people tend to collect on soils which yield a margin, and sub-marginal people accumulate where soils have been allowed to decline to the point of low and unprofitable productivity.

In the town of Lebanon, in the state of Connecticut, are two distinct types of soil: the Charleston series and the Gloucester series. The Charleston series consists of soils which are greenish-gray, compact glacial till, quite retentive of moisture, fairly level and well adapted to cropping. The Gloucester series is of a loose texture, leachy, stony and not well adapted to cropping. The Charleston series when farmed properly gives a higher labor income than the Gloucester. This difference, were the farmers equally efficient, would mean simply a difference in productivity of the soils, but this is not the case as indicated by the fact that the milk production per cow is 25% higher than with the Gloucester series. There are more native-born farmers on the farms. In fact the sons of the better native farmers who first possessed lands of the Gloucester series sold out and moved to the more desirable soils of the Charleston series.

The poorer soils of the Gloucester series seem to have become possessed mostly by the Russian Jew type of foreigner, while the better soils are owned by the native sons.

It is interesting to note the experience of the people of Bible lands. Will C. Barnes in his *Story of the Range* contrasts the present population of Palestine and its soil productivity with the days when Israel was in her glory.

The ranges supported vast numbers of livestock. At the celebration of the completion of the temple of King Solomon, there were no less than 22,000 oxen and 120,000 head of sheep sacrificed. The king of Moab rendered unto the king 100,000 lambs and 100,000 rams. When Israel made war against the Midianites under Moses they took as booty 675,000 head of sheep, 36,000 beeves and 35,000 asses.

There are a number of evidences that this territory supported vast numbers of people and animals. The lands were flowing with milk and honey and civilization flourished to such a degree that it has influenced in no small way the civilization of the present day. What are the conditions now in Palestine? The soils are worn out, the ranges, due to poor management, are depleted, the soils have been washed and the productivity is almost nil. The quality of the citizenship is comparatively pitiable. One is justified, when considering the Bible descriptions and the chastenings of the prophets, in saying that this deplorable condition is due in no small way to neglectful and wasteful agricultural practices.

A neglected, worn-out soil tends to invite to itself a similar

type of person. A soil of high fertility, weed free, and in a state of high productivity acts as a magnet for the higher type of husbandman. It is a duty we owe to the coming generation to see to it that our soils are left as good as we find them. Dean Davenport says that "The future of a people is no better than the quality of the land it occupies." Let a vigorous community become shiftless and the quality of the land will deteriorate and soon such areas will become the homes of a lower class of people.

Davenport says: "The farmer when he takes over a piece of land accepts an obligation, a great public responsibility to the future. Farming is a mining process and one must repair the damage done and must put back what is taken out. It must be as capable of supporting life as it was the day he took over the responsibility. If he neglects his land by poor farming then he is putting a mortgage on the food of babies not yet born. It is selling out the national future. It is treason in high places."

Good farming is fair with the land, feeding it before it becomes hungry. Poor farming merely skims the cream and leaves the land exhausted. The constant growing of sugar beets without rotation and without manuring the soil depletes the soil, filling it with plant and animal diseases so that it will yield but five tons where it yielded twenty-five tons before. There are exceptions, of course, but take the country over, marginal lands are held by marginal peoples and sub-marginal lands by sub-marginal peoples. Allow the soils to deteriorate and slowly the quality of the citizenship will deteriorate.

One troublesome weed is literally taking possession of vast areas of land in several of our nearby counties. The agricultural leaders have warned against the danger when there were but few weeds and all the land for miles around was in the pink of prosperity, and the citizenry was jubilant with the joys of life. The advice was ignored, or rather it was difficult to secure cooperative activity. One man would do his duty while his neighbor ignored the advice. Irrigation streams spread the seeds over the land where the industrious farmers labored. The youth grew up in this environment. They had vigor. They gave promise of being fine agriculturists. But in their tender years this discouraging situation became more discouraging and soon these fine country youths resolved to leave farming and seek a livelihood elsewhere. The more shiftless youth stayed on the job. The vigorous, progressive farmer who had tried to keep his farm clean but, due to lack of cooperation, failed, he too left for more favorable climes. In one locality, at least, discouragement is now present, the agricultural youths are few in number, the state threatens to take over the lands if the owners do not clean, the owners dare the state to do it, the reason being that it will cost more to

clean the land than it is worth. Because of the weed, quarantines are placed against the produce that is being raised. A sad situation prevails. The quality of the land has slowly changed and so has the quality of the citizenship.

Our lands must be kept at a high stage of productivity and a high type of citizenship must be maintained. The responsibility of the soil husbandman is enormous.

The population of the United States is increasing at an enormous rate. By the year 1950 we shall have increased our population another thirty to forty million. Already we are importing food stuffs. What shall we do then if our lands produce only as they do now? For nearly a century food production in the world has been ahead of food consumption, but according to the economic curve, within the next fifteen years food production in the world will equal food consumption and after that we shall be living on a lower standard because food production will be lower than food consumption unless something can be done to improve our present methods of soil production practices.

Of the vegetable materials produced on the soil 76% of it is fed to animals, 24% is eaten by human beings. As population increases this will change, more crops will be consumed directly by humans, since in a given area larger numbers can be sustained in that way. Animals will decrease, manures will decrease, demands will increase for agricultural products. Good lands by that time will indeed pay well and happy will be the man who has kept up the fertility of his soil.

The demands of the future compel greater attention to our lands. The business interests, even the clubs of our various counties, could well concern themselves with the soil problem. The quality of the soil determines the quality of the people, and they in turn determine the quantity and quality of the business done.

Soils which are now good should be maintained so. Business interests the country over should take an interest in this very thing. When people say, "We secured twenty years ago 400 bushels of apples an acres but now only 40," or, "When I was a child I remember we raised 500 bushels of potatoes and 25 tons of sugar beets but now only 50 bushels of potatoes and five tons of sugar beets," it is cause for alarm. Consider the farming and soil conditions which prevail in the poor south and the significance of the foregoing takes on a greater significance. All forces of this country, farmer and otherwise, should center upon the problem of good soil management, because a depleted soil means a depleted citizenship; and what can be worse?

Quetzalcoatl*

A Deity of Pre-Historic America

By Alton C. Melville

MANY and varied types of gods are worshiped among the Indians, but one in particular looms above all others in importance and universality of worship among the natives of Mexico and Central America. It is the great Quetzalcoatl of the Aztecs and Toltecs, and called Kukulcan among the Mayas. There are other names attached to him, probably being better known and often typified as the Feathered Serpent in their religious and decorative art. An infinite number of temples have been raised to him and everywhere in this vicinity, in South America and as far north as the United States as well, his statue, picture or serpentine symbol may be found.

His position among their deities is outstanding and definite and very unique. Although the various accounts of the ancient traditions surrounding him may vary in some details, and perhaps the traditions themselves are slightly different in some instances, there are well established written and verbal accounts of this great character which come to us in agreement as to the general run of the story, as well as in most of the details, particularly as to his personal description and his unusual arrival and departure. A usual version of the advent of Quetzalcoatl, quoting from Bancroft, is as follows:

"He was a white man, of portly person, broad brow, great eyes, long, black hair, and large, round beard; of exceedingly chaste and quiet life, and of great moderation in all things. The people had at least three reasons for the great love, reverence and devotion with which they regarded him. First, he taught them the silversmith's art, a craft the Cholulans greatly pride themselves on; second, he desired no sacrifice of the blood of man or animals, but delighted only in offerings of bread, roses and other flowers of perfumes and sweet odors; third, he prohibited and forbade all war and violence. Nor were these qualities esteemed only in the city of his chiefest labors and teachings; from all the land came pilgrims and devotees to the shrine of the gentle god. Even the enemies of Cholula came and went secure, in fulfilling their vows; and the lords of distant lands had in Cholula their chapels and idols to the common object of devotion and esteem. And only Quetzalcoatl among all the gods was pre-eminently called Lord; in such sort, that when anyone swore, saying, By Our Lord, he meant Quetzalcoatl and no other; though there were many other highly esteemed gods. For indeed the service of this god was gentle, neither would he demand hard things but light, and he taught only virtue, abhorring

*Author's note: The writer does not pose as authority for the information therein, but rather chooses to rely on the recognized authorities; hence the frequent quotations and the bibliography at the conclusion of this article.

all evil and hurt. Twenty years this deity remained in Cholula, then he passed away by the road he had come, carrying with him four of the principal and most virtuous youths of that city. He journeyed for a hundred and fifty leagues till he came to the sea, in a distant province called Goatzacoalco. Here he took leave of his companions and sent them back to their city, instructing them to tell their fellow-citizens that a day should come in which white men would land upon their coasts, by way of the sea in which the sun rises; brethren of his and having beards like his; and that they should rule that land. The Mexicans waited for the accomplishment of this prophecy, and when the Spaniards came they took them for the descendants of their meek and gentle prophet, although, as Mendieta remarks with some sarcasm, when they came to know them and to experience their works, they thought otherwise."

There is another tradition pertaining to the departure of Quetzalcoatl, in substance as follows: While Quetzalcoatl was at Tula he was visited by one of the gods disguised as a magician, one who plays an incredible part in their traditions, who leaves heaven to live in and scourge the world. In the course of the conversation Quetzalcoatl was told by the pretended magician that he must go to Tlapalla, and that the thing was inevitable because there was an old man waiting for him at his destination. Quetzalcoatl agreed to go, and drank some fluid offered by the magician, which created within him a desire to start on this journey, and which made him immortal. When Father Bernardino de Sahagun was in the city of Xuchimilco, the natives asked him where Tlapalla was. Sahagun, never having heard of the place replied, he did not know. (Sahagun remarks that the natives often questioned the Christians to see if they knew anything of their antiquities.) Tlapalla is considered as being mythical among historians. Huemac, an enemy of Quetzalcoatl, pursued the latter to the sea, but he did not find him, so in his great wrath laid waste all the country and made himself lord over it and caused the people to worship him as a god. He did this to blot out the memory of Quetzalcoatl and for the hate he had toward him. Thus runs an established tradition of the unusual and remarkable sojourn and departure of Quetzalcoatl in their land.

Quetzalcoatl is accredited with many virtues and powers, some of them being, the great culture hero, the god of trade, "the great organizer, the founder of cities, the framer of laws, and the teacher of their new calendar;" and by some attributed as being their creator and head of the great and powerful priesthood of the Aztec, Maya and Inca nations.

Historians and ethnologists differ somewhat in their conclusions. It seems that they have had a difficult task determining whether the being was actually a god or a mortal. For a long time past this character has been deified and worshiped, and yet his attributes and life history are so human, comments Sylvanus Griswold

Morley in a government bulletin, that "it is not improbable he may have been an actual historical character, some great lawgiver and organizer, the memory of whose benefactions lingered long after death, and whose personality was eventually deified." "He came from the West," Morley's account of the Maya tradition continues, "and settled at Chichen Itza in the Yucatan where he ruled for many years and built a great temple. Finally, having brought the country out of war and dissension to peace and prosperity, he left by the same way he entered; * * * after his departure he was worshiped as a god." "But he is to return again!" the priests of his priesthood are quoted as saying, and when he did it would be "to punish his enemies, to chastise the wicked, the oppressors and tyrants." Herein lies the reason, as has already been stated, for the success attained by Fernando Cortez in his conquest of this area. When the report came to the Aztec chief that the strange white men had landed on their shores great fear arose, for they supposed their ancient tradition was then to be fulfilled. And so, instead of Chief Montezuma sending his troops against Cortez, he gave him a royal welcome and received him into the magnificent palace.

The tradition was found to be deeply implanted in the minds of these people, and consequently aroused the wonder of all who have come into contact with them and their ancient and mysterious customs and archaeology. It must indeed have been an unusual personality to have left so lasting an impression in their tradition and art. Ethnologists and archaeologists can merely speculate and draw their individual conclusions as to the character. Deciphered pre-Columbian manuscripts are almost non-existent, and so we are left with simply an abundance of vocal tradition, personification, and elaborate ceremony deifying his memory. The proposition is here presented, particularly to Christians: Is it not probable that this is the same God who personally visited the Eastern continent? Bearing in mind that the Master spoke to the Jews saying, "Other sheep I have which are not of this fold; them also I must bring," etc., let us consider some of the evidences of his advent on the western continent, and the possibility of the Quetzalcoatl tradition having had its origin in him. But first, consider the tradition again; see if this singular personality, the accomplishments and miraculous circumstances surrounding the advent of Quetzalcoatl centuries ago, and during the "golden age" of the Maya, might not well be attributed to the greatest Teacher of all time. It must be assumed that the reader is acquainted with the Book of Mormon, or will take occasion to study the sacred account of the Messiah (III Nephi chapters 11-30 and IV Nephi). After reading how he organized and taught the inhabitants on this continent and that he did bring their

country out of confusion and war to sublime peace and prosperity, such as was never before dreamed of, one can appreciate the probability that this tradition originated in him. Some have drawn this very conclusion, apparently without reference to the Book of Mormon. Dr. Siguenza endeavors to identify this American deity with the Apostle Thomas, and another makes the connection with St. James. The belief that Christianity was known to the prehistoric Americans is not a new idea.

He is called Quetzalcoatl; *coatl* meaning serpent, as such occupying an important place in their religious life and art. It will be remembered that Moses, in accordance with divine command, used the brazen serpent in the wilderness, that all who looked upon it should be healed from wounds inflicted by poisonous serpents. (Num. 21:5). After that time, it is conceded by most Biblical authorities that the serpent was recognized as a type of the Christ, and in substantiation of their claim quote from John 3:14. (Compare Helaman 8:14 of Book of Mormon), wherein it says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The serpent continued to be an object of idolatrous reverence among the Israelites for many years; in fact, down to the time of Hezekiah. (II Kings 18:4). The Book of Mormon seems to indicate that this symbolism was recognized on this continent. (II Nephi 25:20.) Furthermore, the Book of Mormon indicates that their new calendar did originate with him, for it was from the time of his birth that they commenced anew to count time over here as well as on the eastern continent. (III Nephi 2:8). In my opinion, it is very likely He of whom these Indian descendants speak as their great culture hero who left, and would some day return.

Lucian Biart in his book on the Aztecs says: "It is an uncontestable fact that Quetzalcoatl created a new religion, based on fasting, penitence and virtue. He certainly belonged to a race other than the one he civilized; but what was his country? He died, announcing that he would return at the head of white-faced men; and we have seen that the Indians believed his prophecy fulfilled when the Spaniards landed on their shores." If the "Dark Ages" of the history of our western continent were filled in, the great priesthood in which is vested the power of the Aztec, Maya and Inca nations would perhaps be accounted for as tradition has it, in this great organizer; also a multitude of legends, traditions, and ceremonials pertaining to a virgin birth, the coming of the gods, as well as their ordinances of baptism and sacrament, the use of the cross, and the noble esteem with which they regard the principle of sacrifice, which topics can only be mentioned here. It was these

rites and ceremonies that made many of the early Spanish priests believe that Christianity had been taught them long ago. For they were utterly astonished at seeing these almost Christian ordinances and ceremonies carried out; also very suggestive doctrines pertaining to the trinity and incarnation.

The Spanish writer DeRoo, in his *History of America Before Columbus,* tells of Father Chrestien Leclercq's astonishment when he came among the natives along the Holy Cross River. "The ancient worship of these savages," he says, "and their religious use of the cross would somehow make us believe that these people have in former ages received the knowledge of the Gospel and of Christianity, which they must have lost through the negligence and licentiousness of their forefathers."

The advent of Christ was the crowning event to which ancient prophets pointed, and the episode wherein Christianity had its beginning. If this religion is the "power of God unto salvation" unto all men, should it not have been known to the admittedly advanced civilization of pre-historic America? If so, Christ would of necessity be known, and some tradition relating to the "greatest of men," such as is had in the super-human Quetzalcoatl, might well be looked for.

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PARABLE OF THE RHONE

Erstwhile, beside the placid river Rhone,
Paused I and pondered as I stood alone,
And marveled at the beauty of the scene.
The massive stream flows on its great course,
So wide and deep, yet noiseless in its glee,
Still rushes mad like with tremendous force,
As on it wends its way towards the sea.
From this majestic memory, oft I scan
The field of effort shown in human skill.
See how true merit in the life of man
Runs broad and deep, to execute his will,
How, like a river, man in varied poise,
The greater be the life, the less the noise.

Los Angeles, Calif OCTAVE F. URSENBACH

The Man of Nazareth

Address Delivered by Hon. Milton H. Welling at the U. A. C., November 23, 1927

Two thousand years ago the man of Nazareth turned upon his inquisitors with a question of his own, "What think ye of Christ? Whose son is he?"

May I have the boldness to use that as a text for the few observations I shall make today? The world has been seeking a solution to that question for almost 20 centuries. What I may say today will not add a single new idea to the perplexed thought of mankind about it; but what you and I think and feel about it today will most certainly influence our own lives and, in a large measure, determine what manner of men we ourselves shall be.

I beg leave to say that I have not the least right to approach the subect from a scientific point of view, but, after all, men are usually influenced more by what they feel than by what they know. Especially, as in this case, if their reputed knowledge cannot be subjected to the searching conclusions of a laboratory test.

My firm belief is that any system of education which has for its ultimate conclusion a denial of the divinity of the mission of Jesus of Nazareth is a menace to the State.

I do not care how far the deductions of the evolutionist may go if he will stop short of making the acknowledged Savior of mankind a mere man. I regret to say that one comes in contact with students sometimes who are graduated from our schools with noisy proclamations of their unbelief. They appear to think they have achieved impressive confirmation of their knowledge if they can attack faith in God and the divinity of the mission of Jesus, the Christ.

Is it too much to ask men and women in our colleges to maintain, at least, the tolerance in this matter that they do in their ordinary theories, or, if they will, "facts" of science.

Times change. I remember the stoutly asserted "fact" of my too-brief college days, that the atom was the indivisible unit of matter. Today you tell us much more about the atom. I quote, "The atom of many elements is more complex in structure than a piano. Its structure is analogous to that of our solar system—a central sun with planets revolving around it. The atom has its nucleus with revolving attendants, the distances between which are relatively comparable to inter-planetary distances in our solar system."

Thirty years ago, I was credulous enough to believe after two years of chemistry and physics that I was reasonably familiar with the composition of matter. Today, I have just finished reading the "Mystery of Matter." What I then set down as fact you denounce and utterly disprove today.

If the scientific mind, looking down through the microscope, has utterly reconstructed its notion of the smallest known quantity in the world, I may be pardoned if I question the right of that mind when it casually looks up into the universe and denies the existence of God and the immaculate conception of his son Jesus Christ.

I do not know how this necessary miracle of man's relationship to Deity was brought about, but that limitation ought in itself to forbid the arrogant assertion of unbelief in God.

Last winter I delivered an address over the radio. The immediate audience was made up of 1,500 college men and women, but 300 miles away was another audience who could hear every word I spoke, every breath I drew. No human being understands the processes by which the voice is carried through space, but we know it is so transmitted to remote stations. If my voice can reach my friends at great distance under such imperfect agencies as man's devices, I shall not doubt the solemnly considered word of the man

who declares that God has spoken to him and proclaimed the truth of his existence.

I said in the beginning that any theory of education which denies God and the divine mission of the Savior of mankind is a menace to the State. I say this because the world has advanced more rapidly under the influence of the Christian religion than under other systems of philosophy. Greek civilization, based upon the love of beauty, could not endure. Roman civilization was based upon the doctrine of brute force. It could not meet the need of the world. Civilization has reached its loftiest heights under the influence of the teachings of Jesus of Nazareth, who substituted the law of love for the law of force.

In 1914 a great English statesman said that he saw "no way out of the present crisis in our civilization unless there should, perchance, arise a religious leader of the simplicity, dignity and exaltation of character of Jesus of Nazareth, who could lead the nations to peace, justice and brotherhood."

Henry C. Emery, professor of economics of Yale University, has said, "We are told by some writers that the world is waiting in an agony of expectation for some great social philosopher who shall bring to it the new message of salvation. If so the world is wrong, for there is no message to bring it peace from its manifold ills, save that heard nineteen centuries ago from the profoundest of all social philosophers, the man of Nazareth."

I believe these statements are true, and believe also that he was the literal Son of God—the Redeemer of the world.

If there are things about such a declaration, common alike to most of our religious experiences, which seem to conflict with the conclusion we reach in our chemical and physical laboratories, I ask that they be respectfully laid aside without prejudice until such time as they receive a glorious confirmation in the fuller knowledge of the future.

In conclusion, I quote an estimate of the Master by one not holding my religious views:

"There is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place he was born. He never did *one* of the things that usually accompanies greatness. He had no credentials *but himself*. He had nothing to do with in this world except *the naked power of his divine manhood.*

"While still a young man the tide of popular opinion turned against him. His friends ran away. One of them *denied him;* another *betrayed him.* He was turned over to *his* enemies. He went through the mockery of a trial. He was nailed on the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen *wide centuries* have come and gone, and today *he is the center of the human race,* and the *leader of the column of progress.* I am far within the mark when I say that *all the armies* that ever marched, and *all the navies* that were ever built, and *all the parliaments* that ever sat, and *all the kings* that ever reigned, *put together,* have not affected the life of man upon this earth as *profitably as has that one solitary man.*"

One fact stands out in bold relief in the history of men's attempts for betterment. That is, that when compulsion is used, only resentment is aroused, and in the end nothing is gained. Only through moral suasion and appeal to men's reason can a movement succeed.—*Samuel Gompers.*

Folly's Remedy

By M. E. Petersen

Jim Hathaway didn't see how anyone could love an enemy, especially if that enemy happened to be Sandy Fraser. Missionary though he was, he declared over and over again that nothing could make him love that malicious, foul-mouthed and hateful man.

This decision didn't come to Jim in a moment. He had labored for three months as a "Mormon" missionary in Windsor, Nova Scotia, and had made a number of friends. Though many people in this little Acadian town were indifferent to both his message and himself, Jim knew of only one man who, openly at least, was an enemy. That man was Sandy Fraser.

Whenever there was the least excuse for it, and often without excuse or provocation of any kind, Fraser had wantonly attacked the reputation of the elders, had circulated false reports and had stirred up a great deal of prejudice against them.

The elders in their work scarcely held a street meeting which Fraser didn't disturb in some manner. One evening as Jim was preaching on the street corner, Sandy had turned a fire hose upon the listening crowd and had escaped before anyone could catch him. And more than once, after exceeding his usual intake of liquor, highly intoxicated, he had come and set the street corner congregation in an uproar by trying to imitate the missionaries in their speaking.

Jim felt that he had stood about all he could from Fraser, and was tempted to show the ruffian what a little Western spirit and two Western fists could do, desisting, however, to maintain his ministerial dignity and to avoid opening the way for any more persecution.

But this very afternoon Sandy Fraser, meeting the elder as he returned from visiting an investigator, warned the young man that unless he and his companion left town at once, and for good, they could expect trouble.

Jim knew Fraser too well to consider lightly the trouble part of the threat.

That was Sunday. In the evening the two elders were to hold their usual meeting in a theatre which was on the second floor of a corner building, above a grocery store and a Chinese laundry, down near Water street.

On reaching home, Jim told Elder Slater, his companion, of his encounter with Sandy Fraser, and asked what he thought they should do about his threat.

"What do the police think about Fraser, Elder Hathaway?"

"Oh, they don't take him seriously. They have had him in jail several times for drunkenness, but they've always let him go the next morning," replied the senior elder.

"If it's all right with you, I'll talk to the mayor about him tomorrow," volunteered Elder Slater.

The two young men prepared to hold their Sabbath evening services. It was a beautiful day, and there was every prospect of a large turnout and a successful meeting. Both elders would speak.

The crowd didn't disappoint them, and the hall was well filled, most of their friends being present, in addition to a number of strange faces. After the preliminary singing and praying, Elder Slater spoke on baptism and was followed by Jim, who spoke at some length on the Golden Rule, hoping in this manner to ward off some of the ill feeling that he knew Fraser was fomenting. He also noticed some of Fraser's friends in the congregation.

Just as Jim was concluding his remarks, a large stone crashed through one of the front windows, falling on the floor immediately in front of the speaker's stand.

"That's Fraser," said the elder to himself.

Several smaller missiles were hurled through the window, some landing among the congregation, causing a number of the people to make for the door. In an attempt to maintain order while he dismissed the meeting, Jim appealed to the congregation to remain seated while he pronounced the benediction, but no one listened to him and in a moment the hall was empty.

"Master, the tempest is raging," quoted Elder Slater in his characteristic humorous manner. There never had been a cloud in which he hadn't found a silver lining.

"Tempest is right," returned Jim, putting out the lights and joining his companion at the door.

Outside the two missionaries were confronted by a large crowd of infuriated townsmen with Fraser at their head.

"Now we're givin' you fellas just 24 hours to get out o' this town under your own steam. If you're still here tomorrow at this time you'll have to be carried out, and that's final," Fraser informed them boisterously.

Elder Slater clutched Jim's arm, but neither elder spoke. Fraser started shouting again, but still the elders said nothing, and proceeded down the sidewalk toward their rooms. Sandy followed them a short distance, emitting a series of oaths and more threats. Elder Slater turned around as though to answer him when his hat was knocked off, and he felt a spatter of something cold and wet on his face and down his neck.

"Run, Elder Hathaway," he shouted, "They're throwing eggs at us."

And run they did, with a hundred shouting mobbers behind them, and eggs, seemingly of no recent vintage, flying all about them. Reaching their boarding house they quickly entered and went to their rooms, from where they could hear the mob shouting and blaspheming outside, with occasional eggs spattering against the window panes.

Next morning Jim awoke to find himself alone in his room. On the pillow in place of his companion's curly brown head was a hastily scribbled note: "I'm stealing a march on them, and have gone to see the mayor before he hears their version of last night's affair."

Jim felt a glow of pride within him. It wasn't half bad to fight a mob with a companion like that.

After a hurried breakfast, Jim left the house. As he went out he saw a large sign crudely painted, hanging on the fence. It read, "Three o'clock ends them 24 hours."

"Well, they've advanced the time on us," Jim said to himself.

Frankly worried, he went down toward the harbor. He wanted to think.

Windsor is beautifully situated on an arm of the north Atlantic. This arm, narrow but deep, reaches for some distance inland, and is usually spoken of as Windsor river because of the swift current of the water at change of tide.

There are few places on the Atlantic seaboard where there is a greater difference in the depth of water at high and low tide than at Windsor, where at high tide the water rises nearly 30 feet.

Spanning the river were two bridges, one a railroad bridge, and the other a wagon and foot bridge. At intervals across the span both bridges were set upon heavy, square pillars of rock masonry, and deep whirlpools were formed on the lee side of the pillars as the water rushed in or out to make the 30-foot rise or fall of tide in the allotted 12 hours.

Deep in thought, Jim walked out upon the wagon bridge nearly to midstream, where he leaned against a railing watching the ebbing tide rush out to the ocean.

He noticed the driftwood hurry past the bridge, only to be caught in the inevitable whirlpools which carried it far beneath the surface, not to be seen again for a hundred yards down stream. Nothing, it seemed to Jim, escaped those eddies. "They're dangerous," the youth said to himself.

The water had a soothing effect on his worried mind, and temporarily he forgot all about Sandy Fraser and his threats. He even forgot the suit ruined in the barrage

of scrambled eggs the night before. He could hear some children at play somewhere behind him, on the banks or on the railroad bridge. All seemed at peace to Jim in his reverie.

He wondered where Elder Slater was, and how he succeeded in his interview with the mayor, and wished for the company of the younger missionary, ever the embodiment of optimism and courage.

Suddenly a cry rent the air—a child's cry. It startled Jim. It was a cry for help. Then came many cries, and turning, Jim could see the little boys he had previously heard, feverishly motioning to him and pointing to a little form struggling in mid-stream. A child had fallen into the ebbing tide from the railroad bridge! Jim gasped with horror as he thought of the whirlpools and the driftwood. He must save that child!

Throwing off his coat and hat, Jim climbed the railing on the old iron bridge, got his bearings, and plunged 20 feet down to the water. The current pulled him under farther than he thought he should have gone from the force of the dive but after a struggle he came to the surface just as the drowning child passed him, going down stream. Jim lunged forward, and with a few strokes caught one of the little boy's hands. As he turned the limp body in his arms to secure a better hold for him swim to land, the elder looked into the unconscious face. It was Sandy Fraser's son, Bobby.

Then Jim's head struck something hard, and it dazed him. He felt himself being pounded against what seemed to him a solid wall, and the water roared in his ears. Barely conscious, he gripped the tiny form in his one arm, and with the other hand grasped the stone pillar under the bridge against which his head had struck.

That bump on the head weakened Jim, and he wondered how long he could hold on to the stonework. He looked about for help, but could see no one.

As the waters receded with the ebb of the tide, Jim noticed the concrete footing on which the stone work was built, appearing near the surface. The stonework had been placed about two feet back from the edge of the cement, making a small ledge all around the pillar. In his heart, Jim thanked the workman who had planned that ledge.

He continued to hang on for what seemed to him an interminable length of time, before the level of the water finally dropped below the top of the concrete. Then he carefully laid the limp form of little Bobby on the ledge and climbed up himself. Hurriedly he worked with the child, applying what first-aid measures he knew.

Successful in draining the water from the boy's stomach, Jim rubbed Bobby's hands and arms and legs to bring back the circulation. Bobby responded, opened his eyes, began to cry pitifully, and then sank back into unconsciousness. Jim was distracted. He didn't know what else to do for the boy. He renewed his massaging, but with no apparent result.

Jim became frantic. He rubbed and rubbed, and massaged the boy's whole body. He called to him, dashed cold water in his face, did everything he could think of. Why wouldn't Bobby come to?

The rescuer then remembered that he was a missionary, and he prayed. Shivering himself with the cold, the youth pleaded with Deity to save the child's life. He felt more confident then, and continued his massaging, and Bobby opened his eyes.

Soon he heard footsteps on the bridge above, and took heart. At last help was coming, he thought to himself. Then he heard voices, and recognized one of them, that of Bobby's father, on his way to Falmouth to work.

The footsteps paused just above Jim's head, and he heard Sandy curse.

"It's that crazy 'Mormon's' coat and hat, and some of his books, too. Well, he won't use them any more," he heard Sandy say. Then he saw his coat and hat, which he left on the bridge when he leaped for Bobby, and the few tracts he always carried in his pocket, drop into the stream and drift out toward the ocean.

Jim's anger rose instantly at Sandy's act. And it was his son he had saved!

He looked at the child at his side and the pitiful face smiled up at him. How could little Bobby be the son of so hard-hearted a man, Jim wondered. Was Sandy cruel to him, or was he really as bad as he appeared?

The meditations of the missionary were interrupted by the arrival of a launch carrying several longshoremen and Elder Slater who, attracted to the wharf by the excitement there, had heard something about a "Mormon" in the river and had insisted on going out in the boat.

"Good boy," shouted Elder Slater to Jim as the launch pulled alongside the big rock pillar.

Jim helped little Bobby into the boat and then climbed in himself. The men took Bobby home, and Elder Slater hurried Jim to their rooms and put him to bed.

"You were wonderful, Elder Hathaway," said his companion, praising him warmly for his heroic act.

"No I wasn't," answered Jim, "I did only what anyone would have done under those circumstances. But I do wish, Elder Slater, if you don't mind, that you would go down to Bobby's house and see how he is. Sandy will be at work, so you needn't fear him."

Elder Slater had just left when a large man came running up the steps, into the house without knocking, and burst into Jim's room. It was Sandy. Jim wondered what time it was, and if his twenty-four hours grace was up.

But big Sandy was half sobbing. Once inside the room his haste ceased, and hesitatingly he neared Jim's bed. With broken voice he began to speak.

"You never did strike back at me when I have been hurting you. And now you've saved my boy, when you might have let him drown. From now on I'm your friend. If 'Mormonism' makes men like you, I'd like to be a 'Mormon.'"

"I wish you would be," replied Jim cheerfully.

Still sobbing, big Sandy shuffled out of the room.

Alone again, Jim thanked God for the way Sandy's heart had been softened. After all, Fraser wasn't so bad, he had merely misunderstood the elder's message. And a kind act had conquered him.

Jim was glad now that Bobby had fallen into the river, and that he had risked his own life to get the boy out again. It was one way of doing missionary work—quite a successful way, Jim thought.

I was born an American; I live an American; I shall die an American, and I intend to perform the duties incumbent upon me in that character to the end of my career. I mean to do this with absolute disregard of personal consequences. What are the personal consequences? What is the individual man, with all the good or evil that may betide him, in comparison with the good or evil which may befall a great country, and in the midst of great transactions which concern that country's fate? Let the consequences be what they will; I am careless. No man can suffer too much, and no man can fall too soon, if he suffer, or if he fall, in defense of the liberties and constitution of his country.—*Daniel Webster.*

Twelve Things to Remember: 1. The value of time. 2. The success of perseverance. 3. The pleasure of working. 4. The dignity of simplicity. 5. The worth of character. 6. The power of kindness. 7. The influence of example. 8. The obligation of duty. 9. The wisdom of economy. 10. The virtue of patience. 11. The improvement of talent. 12. The joy of originating.—*Marshall Field.*

The Magic Cord

By Stella Pugmire Rich

"Are you my daddy?"

Dan Walters, half way down the car steps, turned sharply. He was not prepared for the quality in that voice or the sight of the sturdy little face that gazed at him curiously from the back seat of the waiting Ford.

"This isn't Kent, Aunt Martha?" he asked incredulously of the old woman who sat beside the child.

"Yes, I am," the boy cried, "and I could tell you by your picture." He leaned out of the car better to view his tall, broad-shouldered father.

"Sit down," the woman's harsh voice commanded. "You're pulling the quilt off me." And then peering out of near-sighted eyes at her nephew, she continued, "Land sakes, Dan, six years in Cuba hasn't changed your body but your face is a heap sight older."

"And you, Aunt Martha; rheumatism as bad as ever?"

"Worse," she answered shortly, "and sitting here in the cold doesn't help it any."

"That's right." Dan threw his traveling bag into the car, thinking as he did so that there were things about Aunt Martha which the years hadn't changed either. She still aroused the old antagonism in him.

He swung himself into the front seat, shook hands with the old neighbor at the wheel, and with a rattle the car was off.

The air was biting cold but only a fringe of snow lined the hard-frozen road. Usually Jackson Hole was buried in snow in December. Dan drew his coat closer around him and watched the flying landscape.

"Look! look! Aunt Martha and *you*," a chubby hand pounded fiercely at Dan's back, "there's some baby Christmas trees having a party."

A group of young pines stood alone on the mountain side, their green almost black in the fast fading twilight. Dan Walters gave a quick glance at them and then looked at his son. The little face with its rapt look gave his heart a queer twist. How many times he had seen that self-same expression on Helen's face!

"No more of that," he told himself sternly. "Life is through hurting me."

It was dark when the car drew up before his aunt's house. The two curtainless windows, yellow with lamp-light, cut the gloom like a cat's eyes. Dan had always hated those windows since the day he, an orphaned, home-sick lad of twelve, had sought the shelter of his aunt's roof. He remembered having once asked her why she didn't fix her windows like other people's, and she had answered shortly that she had nothing to hide from the world.

Eliza, Aunt Martha's dull-witted daughter, threw open the kitchen door and a shaft of light revealed a freshly scrubbed threshold. At sight of it a spiritual nausea seized Dan. It was the one physical thing that he remembered as he had stumbled out of the house that day after Helen's funeral.

He had gone there with the nurse to leave the baby, for Aunt Martha had insisted upon having it. "We can't leave it for strangers, even if I'm not able to take care of it," and Dan, numb with grief over his loss, had accepted her offer.

The child disposed of, he could make a clean break. A ranger's life now was unbearable. He'd take up that Cuba proposition. No trailing, ravelled threads there to hold him to his past.

The responsibility of fatherhood troubled him not at all. It was as yet unborn. There was no room for

anything but the ache of Helen's death and a desire to get away. When the nurse, hoping to lighten the dread message she was forced to give him, had placed the child in his arms, he had looked at it with dull anger.

"Take it away," he said. "I never want to see it."

And not once in the six years that followed had his attitude toward his son changed. Superintending a sugar plantation left little time even for grief and the memory of his sorrow, becoming dimmer each day, would ultimately have died, as had thoughts of his son, except that Aunt Martha's letter made this home-coming imperative.

The Melbournes wanted to adopt Kent, to fill a vacancy left by the death of their own child. Dan must do something about him anyway. She couldn't keep him any longer. Her rheumatism was getting worse and Kent was a handful for an uncrippled person. Dan must come home and see about it. Personally she thought he'd better let them adopt the child.

And Dan, reading the letter in far-away Cuba, had decided Aunt Martha was right, provided the Melbournes were the proper kind of people. All he knew about them was the fact that the man had succeeded him as ranger.

If he could but arrange the whole thing by mail! But something in his nature forbade that. Much as he shrank from opening up the past again by a visit to old-home scenes, he must see these people personally. Mighty lucky thing the New York office was calling him in for a conference. He would take two weeks off and clear up the child's future once and for all. Might as well sell "Crow's Nest," too, while he was about it. The sooner the last cord was cut the better.

"Supper's ready," Aunt Martha announced presently, as Eliza dished food from the stove to the red-covered table. The heavy bowls of steaming soup filled the air with a pleasant aroma almost forgotten in a country where one eats for coolness. Aunt Martha did set a good table—no doubt about that. Those doughnuts—Dan hadn't tasted anything like them for years! Now if Aunt Martha would just retire and let one eat in peace. It wasn't so bad, though. While eating good food one could afford to ignore much of her nagging. Dan closed his ears and began to relax and a pleasant silence, seemingly, settled over the room.

A loud sucking sound suddenly disturbed the quiet. Kent had attempted a hazardous thing. A long noodle half way down his throat choked him.

Aunt Martha turned swiftly, her anger was so vehement that Dan found himself feeling guilty. The thousands of times that same look and sharp words had cut in on his own pleasure could not be forgotten.

"For that," she said, "you get no more supper tonight. Put on your coat and mittens and take the milk down to Melbournes."

The boy got up slowly. Dan saw him regarding Aunt Martha with eyes of smouldering hate. It was an awful expression for a six-year-old.

"Poor little kid," he thought; "I know just how he feels. The next thing he'll probably be smoking behind the barn as a protest against her everlasting meanness, or will run away."

It had been criminal to leave the child with her at all. He should have known better. They were as two instruments keyed to different pitches. No harmony could ever result. She had been hard enough to live with when he was a boy. He saw now that the years had added hardness. Thank heaven the Melbournes were coming tomorrow. He knew without seeing them that he would give his full consent to the adoption.

"Are you afraid of the dark, Kent?" he asked kindly, as the boy went out the door with the bottle of milk. Kent shook his head.

"Afraid?" Aunt Martha gave a short laugh. "I wish he were. I'd

know how to punish him then. He's absolutely fearless. I want you back here in twenty minutes," she called. "Don't you dare stop to visit." And then to Dan, "Mrs. Melbourne was up yesterday to see if they could keep Kent over Christmas but I told them they'd get plenty of him if you decided to let them adopt him."

When the child returned, all bitterness had vanished from his face. "I know the best story about Christmas Eve," he announced. "Mrs. Melbourne comed half way home with me and she told me about it."

"Well, keep it to yourself. I want it quiet here. Eliza, bring his sleepers. It's ten o'clock. Time he was in bed."

"Oh, Aunt Martha, can't I stay up? I bet *he'd* like to hear that story." There was a note of wistfulness in the child's voice. It trailed over the last words as if he hoped the verdict might be repealed.

Aunt Martha had turned her back. "Don't notice their coaxings and they'll quit," she said to Dan.

"Perhaps you can tell me in the morning, Kent," the father added. "It's pretty late for little boys to be up."

The child made no further comment. Dan noticed that he laid his clothes away with a neatness foreign to a normal boy—Aunt Martha's eyes were upon him.

As his naked little figure slipped into the sleeping garments the thought struck Dan that it would be fun to romp with this little chap, but a lifetime of repression of his own play instincts left him aghast at his own desire.

Kent picked up his candle and trudged off toward the big door that led upstairs. Something touching about the lonely little figure stirred the man's heart. He reached out a hand and patted the boy on the shoulder as he passed.

"Good night, son," and stopped embarrassed at that strange word on his lips.

A light overspread the child's face. "Goodnight, daddy, and Merry Christmas."

The big door swung open. The flickering light of the candle swayed to and fro in the gulf of darkness beyond. Up the narrow stairs Kent went with one quick backward glance.

The house closed in upon Dan like an enemy. Now that the boy was gone he felt that he could not stand to stay in this influence another minute. He longed for the dull apathy of his Cuban life where the old resentment toward Aunt Martha, the newly opened wounds of Helen's death and these heart twistings that Kent gave him were unknown. He was glad that he had planned to stay but two nights. But why stay that long—why stay more than one? His mind worked rapidly. If he went up to "Crow's Nest" tonight and made an inventory of the things there he could arrange by letter with his lawyer to list the place for sale. He would see the Melbournes tomorrow morning and have someone drive him over to Victor in time to catch the evening train.

"Aunt Martha," he said, "I'm going up to 'Crow's Nest' tonight to see about some things before I list the cabin for sale."

"Land sakes, Dan, that's too far tonight."

"Nothing of the sort. It's only a mile. The walk will do me good."

"Well, suit yourself, but bring in that parcel from the granary first. It's something the Melbournes left for Kent. I got him some warm underclothes. I don't take much stock in Christmas, but the Melbournes do."

As Dan unwrapped the parcel, a sled, long, red and shiny, came into view, and suddenly he found himself ashamed that he had forgotten it was Christmas—a time when one remembers little children with gifts. He had never once thought of it, but these Melbournes had. They had sent a sled to *his* boy. Why hadn't he thought of it himself? True, he had

always been generous with the check he had sent Aunt Martha for Kent's keep, but he had left the matter of presents to her, and by her own words she didn't take much stock in Christmas. Yet, she was no more to blame than he was. It would be fun to watch that youngster's face when he saw the sled—but he wished he had been the giver instead of the Melbournes.

But why let thoughts like this disturb him? Tomorrow he would be far away from it all.

When he came in Eliza had gone to bed and Aunt Martha was wrapping a flat iron in a flannel for her lame foot.

"Your candle is on the kitchen table, Dan. Sleep in the east room upstairs," she called to him as she closed her bedroom door. Dan put the candle in his pocket and went out into the night. The little log houses clustering around the church looked cold and bleak, but he strode on through the pines until his own cabin came into view. He unlocked the door and struck a light. Fumbling in his pocket, he brought out the candle and placed it in a weird pine-cone candlestick he had made years before.

Investigation showed wood still in the shanty at the back. He carried it in, placed it in the crude rock fireplace and soon had the flames leaping eagerly up the chimney. He drew up a rough chair that his own hands had fashioned. He would sit here by the fire a few minutes and then go through things.

There in the window a brightly painted clay flower pot still supported some withered stocks. Wild flowers Helen had gathered. He drew in a long breath. He had built this cabin the first year he had been a ranger—a release from Aunt Martha's nagging during the few months his work kept him in this vicinity. High on a steep incline, it was the last step between the little scattered town and the dense forest beyond. He was just finishing it when Helen had walked into it and into his heart as well. She had been the new teacher in the little town below and had brought the children out for a picnic.

"What 'crow's nest' is this?" she had inquired gaily at the doorway, the children peering in behind her.

"*This* 'crow's nest?' " he answered. "Won't you come in and inspect it?"

"You don't mind if I do?"

Dan hadn't minded in the least and before the year was over Helen had entered again—this time as a bride. For one blissful month they had lived here honeymooning, before her mother's death had called her East. Afterward Dan had been transferred to another district, so the little cabin stood as they had left it. But what a month it had been! The cozy little suppers before the fire, the breath of wild flowers with which she decked the room, the hundred and one things that had made the little cabin alive with happiness. The stencilled burlap at the windows was Helen's work. The birch-bark magazine rack with its oddly twisted legs had been built at her suggestion. Everywhere were evidences of her beauty-loving touch.

Dan heaped more wood on the fire and began savagely to list the pieces of furniture. He had thought that this black despair was all behind him. If only the wind would stop howling! The whole thing was getting on his nerves.

There on a shelf were a few scattered books, favorites they had kept out for that first summer's reading. He picked up Omar's *Rubaiyat,* and as he did so a piece of paper fluttered to the floor. His toe caught the end of it and sent it flying toward the fire. Some old memorandum. He was always tucking things away. And yet, that hardly looked like his notes. He picked it up. The paper was thick and creamy and he thought he caught a faint odor of violets. Something of Helen's! It was dated September 21, 1921, and began "Mother, dearest."

September 21—the very day she had received word of her mother's

death. She must have begun that letter before the telegram came, and then, in her grief and the excitement of leaving, either he or she had tucked it away in that book.

"Can you realize who addresses you?" it read. "Mrs. Dan Walters;—yes, really. I can hardly realize it myself but Dan solemnly assures me that it is true.

"A whole month of heaven. We've hiked, spent blissful hours in making furniture for our 'Crow's Nest,' and last night we stayed up until four o'clock reading *An American Idyll.* At my suggestion we've actually cleared and enlarged a natural depression below our big piny spring for a bath. No city comforts lacking here! It's such fun to don bathing suits and take a nice shivery dip before breakfast.

"Oh, but mother, you should have seen Dan's face when I first splashed over with this pagan suggestion of an out-door bathroom. He looked so shocked! You see, he's just learning to play and he's half afraid of happiness—poor boy—he's been denied so much of it. His boyhood must have been tragic, though he doesn't say so even to me. I can't describe Aunt Martha to you but she's everything you are not. If we ever have children they are going to live in a glorified home life like ours was, mother dear. Do you remember that fairy story you used to tell me about that shiny magic cord that bound all our own family to our own hearthstone? The golden strands were love, the dark flecks, heartache, and woven in together they gave a strength that couldn't be broken. Don't you see, mother, what I have to make up to Dan? He's missed so—" A little splash of ink told of an abrupt stop.

Dan's eyes were wet.

At that moment a gust of wind tore open the door. He reached blindly to close it and the candle went out. The wind continued to rage at the door, it rattled the windows, shrieked around the house corners and then, spent, died away in a wail up the canyon.

A death-like silence followed, shattered a moment after by a crunching sound as if someone dragged a heavy object across the frozen ground. At the door it stopped. Dan was not particularly afraid but he grasped a half-burned pine knot before he threw open the door.

There on the threshold stood his son and behind him he dragged a shiny red sled.

"It's just been born to me," he gasped, out of breath.

"But Kent," his father cried, drawing the boy into the shadowy room, "why are you here? You don't mean to tell me that you came up the hill all alone?"

"Oh, that's nothin'. I come up here lots of times. You see," he explained, "I ain't never afraid to go away from Aunt Martha's and I've got *you* to go back with."

"But Kent, how did you know I was here?"

"I listened at the keyhole when you told Aunt Martha," he answered innocently. "I'd been here before but it started to snow and the old wind about losted me, and I had to bring my sled. I couldn't leave that, could I?"

I listened at the keyhole. In a flash Dan saw the child's philosophy. The things you wanted to do most must be done on the sly. Aunt Martha stopped every natural thing. His boy, his own flesh and blood, left to an influence like that! And he himself had done it, even when he had known Aunt Martha as he did. Even now he was contemplating letting the Melbournes take his child completely away from him. It had taken a letter from the dead to shake the scales from his eyes. Yes, he had surely lost that golden cord.

He took his boy in his arms. At the touch of the little hands upon his neck something broke within him. Tortures of remorse of which he had

never dreamed, exultation, humility, love, all fought for supremacy and as they fought a part of him was dimly conscious that this agony must be like physical birth.

"I'm glad you comed home to me, daddy." Kent whispered shyly.

The prodigal son must have felt like this when he felt his father's arms around him. Here the roles were reversed. He was the prodigal and the child was welcoming him back. Six years of eating husks when this awaited him. For husks were husks whether you called them lotus blossoms or not. What a fool he'd been!

If God and Helen would forgive him, he would make it up to Kent some way. What Helen had planned to do for him he must do alone for their son. Kent must meet life joyously, spontaneously, honorably. It was his work to guide and develop that poetic imagination that made parties for Christmas trees. He must teach Kent not to run away from sorrow as he had done—that meeting it gives one added strength.

"Oh, daddy, why couldn't we stay up here a whole long time? It doesn't hold you in like Aunt Martha's house."

"Son, that's just what we'll do. Here, you curl up in my overcoat till morning. We'll go down early enough to get there before Aunt Martha gets up. We'll get covers and food and come back for a day or two before I take you to Cuba. What do you say?"

"Why daddy—daddy, I feel like I was made new."

Just before daybreak the man and boy started for town. The ground was white with snow, which still fell in large, lazy flakes. Through the rich green of the pines opened a vista of the town and beyond it the eastern sky.

"Here, son, better get on my back. I'll pull the sled."

They went on in silence for a space and then: "Say, son, what was that story you wanted to tell me last night?"

"Oh, it was somethin' about an angel singing 'Unto you a child is born'—Oh, but look, daddy, it's getting light."

"Yes, son," Dan answered humbly, "it's getting light."

Provo, Utah

Recreation

"Run, if you like, but try to keep your
breath;
Work like a man! but don't be worked
to death."

The above lines have been credited to Holmes, who, it is asserted, wrote them as a satire and sent them to a lazy friend on St. Valentine's day. But Holmes wasn't exactly aiming a blow at the lazy man; his idea was to give some wholesome advice to the fellow who thinks the "wagging" of the whole world depends upon his being on the job 20 hours every day.

He also voiced a warning against conditions which he saw prophetically: the heart-breaking race for fortune with a physical and mental wreck at the end of the track of twentieth-century life in America.

"He who eats must work" is part of a good old saying. Work of the right sort, hard, honest work, will hurt no one, but there must also be a breathing spell, a time for recreation, for play.

Jack doesn't want to be a dull boy, but neither should he want to sit in the evening shade of life a physical junk heap.

Let us run a good race, but not to the extent of exhausting all the breath in our bodies, nor all our vitality. It isn't a good thing for us, and neither can we do our employer justice; but this doesn't mean that we should only work eight hours and then spend twelve in violent exercise. We might as well be working. Moderation in all things is good advice.—*Arranged by Geo. D. Kirby.*

An Interesting Group

This picture was taken at Lagoon, Aug. 2, 1928, as one feature of an excursion, arranged by foreign-speaking Church members in Salt Lake City, under the auspices of the committee appointed by the Church Authorities to direct their religious meetings and publications.

The specially invited guests are President Heber J. Grant, U. S. Senator Wm. H. King, Governor George H. Dern, Pres. Rulon S. Wells, vice-chairman of the committee mentioned, who, in the absence of Dr. John A. Widtsoe, presides in the meetings of the committee; and Elder Andrew Jenson, one of the assistant Church historians. The gentleman on the right side of Pres. Heber J. Grant is his brother, Jedediah M. Grant.

The brethren who preside over the organizations represented are, Isaac P. Thunell, John S. Hansen and Christian Johannesen, Scandinavian; Philip Tadje, Henry Miller and Carl Weissenberger, German; Johannes Springer, Peter Noorda and Arent Lugt, Hollanders; Julius Bruun, Soren Jespersen and A. T. Christensen, Danish; Oscar Bergstrom, Algot Johnson, and Carl Ericson, Swedish; Niels A. Mork, Ramm Hansen and Anton Lerdahl, Norwegian. The newspapers are represented by Adam L. Petersen, general business manager; J. M. Sjodahl, editor; John S. Hansen, Jean Wunderlich, Margaret Hoyer and Wm. DeBry, assistant editors.

It was probably the first attempt ever made in Utah to unite various foreign-language organizations in one social function, with a program entirely American in both form and spirit. It was a great success. Over 2,500 excursionists enjoyed the day. Someone facetiously remarked that the many tongues reminded him of the day of Pentecost.

The addresses made by President Heber J. Grant, Governor Dern and Senator King were appropriate and well received. The various numbers on the program, especially the Swedish dances and the singing of the different organizations, were well carried out and enjoyable.

Messages from the Missions

The Netherlands Mission

By President John P. Lillywhite

"Go ye into all the world and preach the gospel to every creature."

So spake the Master in parting with his chosen disciples in Galilee long years ago. With wondering awe they stood gazing at his glorified body, which still bore the nail prints in hands and feet, proof of his suffering on the cross. With what a thrill of joy they must have listened to his magnetic message, "Peace be unto you!" Their troubled spirits were refreshed as by the dew of heaven.

PRESIDENT JOHN P. LILLYWHITE

Sweet peace filled their souls as they listened to his words of counsel and comfort never more to be forgotten by them. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white raiment: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

This promise of the angels has been fulfilled, for, as Jesus appeared to his Galilean disciples, so has he again appeared to men on earth in these last days, and has given them authority, repeating his message of old, "Go ye into all the world and preach the gospel to every creature."

It has been my good fortune to labor as a missionary for more than eight years in Holland, the little land reclaimed from the sea by means of dykes and dunes and inhabited by upwards of seven million people.

The Gospel has been preached here for the last sixty-five years and has found a rich harvest of honest souls. This is not surprising when one considers the history of the noble men and women who laid the foundation of this nation and struggled to preserve it as the home of truth and religious freedom. The Dutch people as a nation have ever cherished a deep and abiding love for truth, and have fought valiantly for the cause of right.

During the years of the Reformation, when nations were struggling to

throw off the yoke of the mother church, it is interesting to know that the provinces now comprising Holland were among the first to fight for the cause, and many valiant men and women gave their lives in defense of religious liberty. In fact, the Dutch nation suffered one of the most cruel and prolonged wars recorded in the history of nations. For eighty years they fought and suffered, that freedom to worship God according to the dictates of their own conscience might be enjoyed by all who come within their borders. After a fearful struggle, in which the best blood of the nation was sacrificed, the Dutch were rewarded. They obtained religious freedom, and this has been cherished as one of the characteristics of the Dutch government until the present time. It has assured us of privileges in bringing the Gospel tidings to the citizens of this small nation which have been enjoyed in but few other countries.

EXTERIOR OF NETHERLANDS MISSION CHAPEL, AMSTERDAM, HOLLAND

The first ambassador of the restored Gospel to visit Holland was Orson Hyde, who stopped here for about ten days on his journey to Palestine in 1841. Though he did not preach the Gospel to any great extent, he left some literature containing our message. No other voice, bearing the glad tidings, was heard in the land until the fifth day of August, 1860, when Elders A. W. van der Woude (a former native) and P. W. Schettler (German by birth) arrived in Holland, and the first actual missionary work was then undertaken.

These men commenced preaching among former friends and relatives, but their arrival had been preceded by newspaper misrepresentation. Notwithstanding this, the records show that six souls were baptized before the year was ended, and the first branch of the Church in the Netherlands was organized with fourteen members in May, 1861. Elder Schettler undertook to translate the Book of Mormon, chapters of which were read to the gathered Saints as the work proceeded. The signs promised to those who believe were also enjoyed and the oldest record available shows that in September, 1861, an old sister who had been suffering much and long was instantly healed under the hands of European Mission President George Q. Cannon.

At this time, Elder Schettler was transferred to Germany and Switzerland, which gave a temporary set-back to the work in the Netherlands. But while visiting here, President Cannon found much of the blood of Israel among this people and foresaw the time in which the rule of priestcraft and false doctrine would be broken down and many honest in heart would accept the plan of salvation.

Not until November, 1864, was the Netherlands mission properly organized, it hitherto having been a part of the Swiss-German-Italian mission. At first only two or three elders labored here; gradually, however, this number increased until eighty missionaries

were engaged, usually directed by elders from Zion, though at times the work was guided by worthy local men, appointed by the Church authorities.

With the increase of missionaries an encouraging increase of converts has been enjoyed and the results vindicated the judgment of President Cannon, for while many converts have made their abodes in Zion and have labored for the redemption of their dead, there has been a gradual increase of membership in this mission. The places of emigrating members are steadily filled. Those who have gone to Zion have, in the main, made good citizens.

EXTERIOR OF NETHERLANDS MISSION HOME, ROTTERDAM, HOLLAND

Belgium was, for a long period, part of the Netherlands mission although more time and effort was spent in the Netherlands where the harvest of souls seemed to be greater. Since 1924, Belgium has been a part of the French mission.

The size of the Netherlands mission offers many advantages, enabling the mission president to have closer contact with the missionaries, visiting them frequently in their fields; and as a result a spirit of unity is easily maintained. Every elder has the privilege of making the acquaintance of nearly all other elders in the mission. It also enables the mission president to visit branches regularly and become personally acquainted with most of the members.

One might think that, because this Gospel has now been preached in this little land for over sixty years, the majority of the honest in heart had been gathered out, but the gathering is still going on. The Dutch people, always readers of the Bible, are naturally religious. The Bible is taught in many of the schools. Many different religious denominations are to be found among the seven million people which, to a certain extent, has made the faith of many waver and their love for the Church grow cold. Infidelity can be found here to an alarming degree among the rising generation.

It may be mentioned that amid the calamities which swept Europe from 1914 until 1918, Holland was preserved in a remarkable manner. But while the effects of the late war were not felt in physical losses, they may be seen daily in moral and spiritual losses. Still in our search for the earnest seeker after truth, we are able to find those who have faith in God and are willing to keep his commandments.

Our missionaries are faithful and energetic and are seeking out those who

love the Lord, keeping in mind that the "worth of souls is great in the sight of God" and taking consolation in his words when he said, "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" Our missionaries are tasting of that joy.

Holland is a small country with an area about one-seventh the size of Utah, yet it has a population of nearly seven million. It has several beautiful, large cities, including Amsterdam, Rotterdam, The Hague, Utrecht and many others of less importance. The Church maintains active branches with large memberships in each of these cities. In Rotterdam we have an attendance of more than 300 people in sacramental meeting every Sunday. It is especially inspiring to observe the services held on the first Sunday of each month, when the Saints eagerly rise and testify to the goodness of the Lord and to the divinity of this great latter-day work. In such meetings we frequently hear from forty to sixty fervent testimonies.

Permission has now been obtained from officials of the larger cities to hold open-air meetings. This privilege has previously been denied us, and we think it marks the beginning of an era of more religious toleration and less opposition to "Mormonism." The missionaries are loyally supported in this work by the local brethren holding the Priesthood who are very effective in calling their fellow-countrymen to repentance and teaching them the principles of the Gospel. There is a wonderful spirit of cooperation prevailing throughout the mission and the Saints joyfully assist the missionaries whenever possible. They feed them, wash their clothes, give them shelter and support them in their work, for they acknowledge them as servants of the Lord. The missionaries, on the other hand, endeavor to reward them for their kindness with blessings and such other service as they are able to render.

During the year 1927, a great number of people were reached through street meetings and by tracting from door to door. Some 450,000 tracts were distributed and 189 persons were baptized, which is certainly a source of gratification to us.

Holland is a country of many canals, streams and lakes; and to the visitor it is very interesting to see these waterways crowded with boats, both large and small, carrying their cargoes from place to place. On the sea and along the lake shores numerous fishing boats are to be seen—the fishermen making and repairing their nets, or casting for a catch. Viewing such a picture, the student of the Bible frequently turns his thoughts back to the days when the Master walked along the shores of Galilee, and commanded certain fishermen to follow him.

For many years the Gospel has been preached to the people of the larger cities of Holland. Frequent attempts, with some degree of success, have been made to carry the Gospel message to the people dwelling in the outlying villages. But more successfully to accomplish this the mission was in need of some plan whereby the missionaries would be enabled to make extended visits to these regions without too much expense. After thoroughly studying the situation, the mission president decided that the most economical way to reach these people was by water. So a small motor boat was purchased, which furnishes ample living accommodations for four missionaries. These missionaries sail out through the net-work of canals, distributing tracts, pamphlets and books, visiting investigators and doing efficient missionary work among the scattered population of Holland's country districts. By this means they have been successful in finding many seekers after truth.

Our humble prayer is that the missionaries may be permitted to remain

in Holland until every one of our Father's children residing in this land shall have heard the cry of repentance and shall have a thorough knowledge of what the Lord has wrought in these last days. Our constant appeal to the Lord is that he may inspire us with a deep love in our search for the honest in heart, that we may be successful in bringing many souls unto him.

Rotterdam, Holland

The Danish Mission

By President Joseph L. Petersen

The Danish mission is the second oldest of this Church in Europe, having been founded in the year 1850 by Erastus Snow, Peter O. Hansen and George P. Dykes.

Upon the arrival of these brethren in Copenhagen, their first act was to kneel in humble prayer and thank their Heavenly Father for the safe journey. They asked him to bless the people that they also might be responsive to the truth and pledged their lives if necessary to bring the Gospel message before the inhabitants of the land.

How well this prayer has been answered is understood when we find that fifty thousand members of our Church are of Danish descent, about twenty-seven thousand of this number having been baptized in this mission.

President Joseph L. Petersen

The first baptisms in Denmark in this dispensation were performed August 12, 1850, when Apostle Erastus Snow led fifteen honest souls into the water, all members of the Baptist church.

The first children were blessed August 18, and on September 15 of the same year the first branch was organized in Copenhagen with a membership of fifty. October 1, 1851, the first issue of the *Scandinavian Star*, the mission paper, made its appearance and this splendid little organ has continued without interruption to date.

At the beginning of the year 1927, the mission had a membership of 1750, divided into three districts with thirteen branches.

All the districts own their chapels or meeting places. Copenhagen, the largest, with a membership of 768, has a small hall, seating 75, adjoining the mission offices, while on the top floor of the mission home a hall is located seating about 450. Unfortunately this building is located in a back yard or court in a district that has not the best reputation. In addition to the mission home an apartment house also is owned by the Church; this, however, faces the street.

With the approval of President James E. Talmage, and the kindness of the First Presidency, a beautiful site

for a new mission home and chapel was purchased and ere long we shall be able to erect a building in a district where we need not hesitate to invite our friends, nor where "the light will be hid under a bushel."

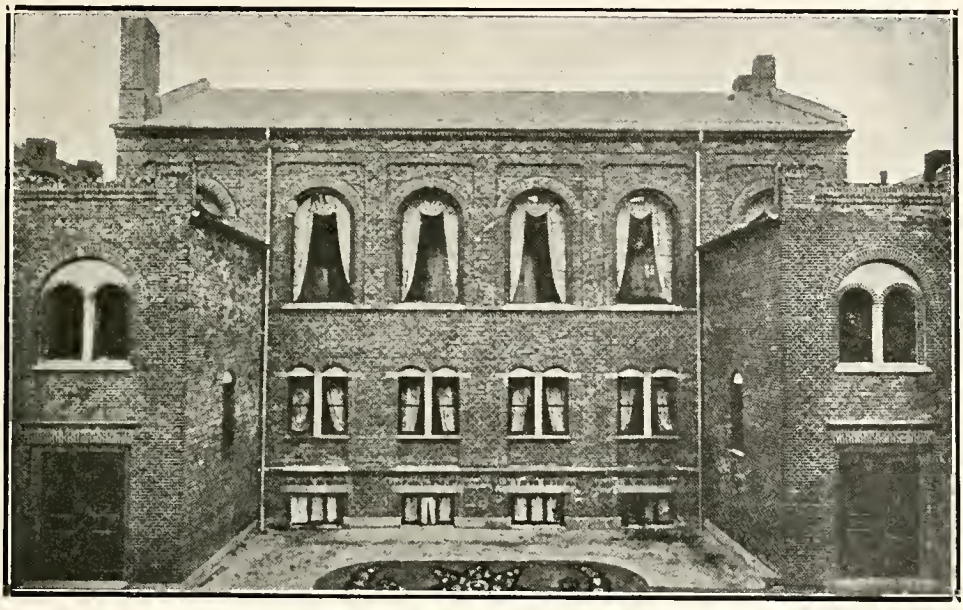
The Aarhus district is largest in area but second in number of members, having a membership of 556. They have a commodious hall and district headquarters also located in a court, while three large apartment buildings that are owned by the Church face the street. The revenues from these help to maintain the branches in the district.

Aalborg district, the birthplace of the late President Anthon H. Lund and assistant Church Historian Andrew Jenson, with a membership of 425, owns a very fine chapel, the best in the mission.

In all districts the Relief Societies, Sunday Schools and Mutuals are performing splendid service in spreading the restored Gospel, as well as developing and promoting faith among their members. The diligence and earnestness displayed by some of our members are truly marvelous. Although many are compelled to travel for miles in order to attend meetings, they are rarely absent.

The year 1927 was a fruitful one, due to the diligence and untiring efforts of the missionaries. All past records in the distribution of tracts and pamphlets were shattered. Although only an average of twenty-four elders were laboring in the mission, 168,710 tracts, 8,885 pamphlets and 553 books were distributed, 11,230 Gospel conversations held and eighty-four baptized. More hours than ever before were spent in tracting, some elders reaching the splendid record of 212 hours in a single month. So many remarkable cases of healing have been reported throughout the mission that our testimonies are greatly strengthened. We rejoice that the same gifts and blessings which existed in the primitive Church are with us today.

Three cases that have taken place recently in our three districts are



MISSION HOME, COPENHAGEN, DENMARK

worthy of mention. In Aarhus a young lady joined the Church in January, 1926. At the age of twelve she had become a victim of the dreaded white plague, tuberculosis, which resulted in her being frequently sent to a sanitorium for treatment. Here she was kept from three to eleven months at a time until she grew to womanhood. Her health gradually became worse, although she was receiving the best of care at the hospitals. Just before entering the sanitorium the last time, she became a member of our Church and, while making preparations to enter, she decided to go to the district headquarters and have the elders administer to her. After her return home, she retired and slept until the next afternoon. Upon arising she felt well, but having made application for admittance to the hospital and upon the insistence of relatives she was compelled to go. The usual examinations and X-ray pictures were taken before she was assigned her room. Some days later the head physician came in and made the following statement: "You have been sorely afflicted with tuberculosis this summer, but you were free from it and perfectly healthy when you entered here. Your lungs are clear and healthy, but I am puzzled when I look at the pictures taken previously and compare them with the photographs taken now by my assistants. These last ones show that there is absolutely no sign of your ever having been afflicted." This good sister is now enjoying the best of health, performing her daily work and praising God for having restored her health.

At Aalborg at the close of an outing which had been held, some of the missionaries were invited to the home of a family of investigators for supper. While all were seated at the table enjoying the repast one of the brethren became seriously ill and fell over unconscious. Placed on a lounge, he became perfectly rigid and appeared as if life had become extinct. The host urged that a doctor be called, but the president of the district, who was present, sent one of the elders to the office for a bottle of consecrated oil and upon his return they administered to their stricken companion, with the result that he was immediately healed. This made a profound impression upon the family. One member has since joined the Church and the others will follow in a short time.

During the early spring near Copenhagen one of our leading brethren, living just outside the city limits, had been ill for some time caused by the extraction of a tooth. All the efforts of the doctors had been in vain and his condition gradually grew worse. One afternoon I felt impressed to call upon him and invited the district president to accompany me. I took a bottle of oil along, thinking that he might request us to administer to him.

Upon our arrival we found this good brother in intense pain, his head swollen to abnormal size, eyes protruding from their sockets, mouth closed so tightly that he could partake of no nourishment. His wife was at his side placing hot bandages on his head and moistening his lips with water from a teaspoon. He presented a sight that can never be forgotten. It was his desire that we exercise our faith in his behalf and that he be administered to. This we did and shortly afterwards left for home. Upon reaching the mission home I informed Sister Petersen of his condition and stated that she must go out the next day and see him, for if a change did not soon take place he would pass away.

The next morning we went out together; his wife met us at the door and to our amazement she stated that he had gone to work. She related that shortly after our departure the night before, he arose from his bed, pulled the bandages from his head and said that he was now well. She had remonstrated, thinking he was delirious, but soon discovered that the swell-

ing had disappeared and that he was perfectly well.

These are only a few isolated cases which have presented themselves to us in our missionary activities. Truly, "God moves in a mysterious way his wonders to perform."

There seems to be a disposition among the young men of Danish descent in the stakes of Zion to prefer some other mission to the land of their fathers. How mistaken they are in this! No finer, no more honest and sincere people can be found in any other part of the world. When it comes to religious fervor, culture, refinement and other virtues, the people of this little nation stand as the peers of all others.

Our mission has been blessed with some wonderful characters in the past, men filled with a burning testimony of the divine mission of the Prophet Joseph Smith. The missionary of the future should possess the same spirit as well as being imbued with a knowledge concerning the Gospel of Jesus Christ. He should be thoughtful, prayerful, humble and ever willing to listen to that still small voice which emanates from our Heavenly Father.

Missionary life is no vacation, as every phase of it is filled with seriousness. In my opinion it is a grave reproach upon the Church to send into the missionary field a man that has been wild and careless, and who has no conception of what the Church stands for. Men of this kind work a hardship on their mission president and associates. Men who have made good in their home wards are the ones that make the best missionary timber. Regular attendance at Priesthood, sacramental and other meetings are preliminary requisites and act as a preparatory school for all.

The future prospects of this mission are bright, but success depends upon the efforts put forth by missionaries and members of the Church. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Copenhagen, Denmark

A Mother's Tribute to Our Missionaries

[We had the opportunity of reading the following letter, and at our earnest request were given permission to publish it.—*Editors.*]

September 18, 1928.

Sterling Apartment 601,
350 Congress Ave.,
New Haven, Conn.

Dear Mrs. Ashcraft:

No doubt you will be glad to hear a few words of praise concerning your son's work here in New Haven. The writer is not a "Mormon" (so-called) —thus her tribute is unbiased—a friendly message from a mother of old New England to a mother in Utah.

Some months ago, I paused at the public park in this city to hear the open-air remarks of two young men representing the Church of Latter-day Saints. I was attracted to this particular service rather than to the others; first, out of curiosity, because my grandmother was a Young, of old New England stock, and I have frequently been questioned as to any possible ancestral connection I might have with Brigham Young. Secondly, I have been a deep student of philosophy for many years, a turn of mind which has made me extremely interested in comparative religions, and "Mormonism" was a new field for exploration. Thirdly, the personality of the two young men warranted attention. They were not the type of Eastern soap-box orators (either hoboes or sophisticated theologians), but rather clean-cut young men whose simplicity and earnestness went straight to the mother-heart. Behind the utterances I felt the presence of a good mother; by the fruits one could

easily picture the home-life of each of these boys.

Perhaps you cannot realize the sordidness of the surroundings in which these young missionaries found themselves without understanding something of this city. New Haven is a city of extremes—the cultured and the uncouth—the intellectual and the illiterate—the rich and poor—with none between. Naturally, the better classes are seldom found on foot in public squares; thus are evangelistic efforts confined to the lowly. With 65% of New Haven's population of Italian extraction, and other foreign elements, much of which is undesirable, also well represented, these young men are confronted with an almost impossible task—to talk in terms of sound reason to those who have little brain to reason with. Besides the majority of the foreign element — Continental European or otherwise—there were the Catholics, entirely prejudiced against such teachings, believing that Catholicism alone is worth while, none other worthy of attention. Add to this the Saturday-night drunkards and corner loafers, and you have some idea of the missionary field into which your son has been sent. Well, after one service, I attended others. Attracted to these boys by the spirit of parenthood, my husband and I have felt drawn to them, as if to protect them as best we could, even as one of our own. Such disturbances, such insults as drunken loafers often shout during the course of a service—all such seem to pass unnoticed by these young missionaries, because they feel the responsibility of their mission. And such concentration on their work is strengthening their characters; fearless indeed are they now, even as Daniel of old. Now in closing, may I tell you of one experience which will deeply interest you, a service held out of doors some two weeks ago when your son was alone. Before the service, we shook his hand (my husband and I) and how his hand trembled, as he thought of speaking alone to that uncertain audience, which might behave or not, according to its whim. The young missionary did not falter, however; head uncovered, he began, facing the sordid group fearlessly. As he proceeded with his message the "drunks" quieted down, giving him respectful attention. And when the prayer came from his lips, all hats but one came off, in reverent attention. After the service, a husky Canadian veteran approached the speaker, and whispered in his ear, "You are all right, Buddy, I am with you, whatever your game. If it is war you want, I'm with you, Buddy: you can depend on me." And this veteran, whose mind was so beclouded with cheap booze proudly displayed a medal for distinguished war service.

Truly, your son will never again be timid after such an experience, for he now understands the mystery of spiritual power as he utilized it on this occasion to quiet a restless, irreverent group. No mission field could be more difficult, none more productive of good so far as the missionary is concerned.

Here in the East, where the scum of Europe herds in our seaboard cities, one needs courage to face the unexpected situation which may arise at a moment's notice; when some bum feels called upon to break up an open-air service with frequent, irreverent interruptions.

Surely motherhood is the same the world over. These children are all ours to protect, to comfort and to cheer if need be when far from home. Thank God for this blessed fraternity of motherhood which unites us all and which brings love and protection to our flesh and blood wherever they may be.

"By their fruits ye shall know them." Thus, in conclusion, I send greeting to a worthy mother, whose son honors her by his nobility of character in service to his less fortunate fellow-men.

Believe me,

Most cordially yours,

MAUDE MOORE LUKE.

The Tahitian Mission

By President Alma G. Burton

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)

This solemn statement of our Savior teaches us how to judge our standing before the Lord. We are with him, will be witnesses unto the world of him, or else we are against him. Because we are with him we are servants to him and to his children who are seeking eternal life and will help gather them into God's garner. This is the firm determination of every elder laboring in the Tahitian mission.

President Alma G. Burton

The people of this group of islands were favored by being the first of the Pacific islanders to hear the glorious message of the restoration of the Gospel which the "Mormon" elders had for them. The Society Islands, better known as the Tahitian mission, was opened under the direction of Elders Addison Pratt, Noah Rogers and Benjamin Grouard, in the year 1844. The first missionaries landed on the island of Tubuai, after a six months' voyage on the sea. They knew nothing of the native language, had no friends on the island but trusted entirely to divine guidance. The native people took kindly to the Gospel and accepted readily the Book of Mormon. Many converts were baptized. The elders were banished from the islands soon after by the French government and were not permitted to return for a number of years. In the year 1892, the Tahitian mission was again opened by Elder James Brown.

In setting apart Elder Addison Pratt, for this work in the islands, President Brigham Young pronounced a remarkable blessing upon his head:

"Do not be hasty and passionate, but acknowledge goodness in all where you find it. Harken ye, they will say, one to another, to this man; and they will carry you and give you presents * * * you shall have power over the ship's course, and shall return again to this land and rejoice with your family, if you are faithful."

By righteous living this blessing has become a heritage to all elders of this mission. In their journeys, they feel their dependence upon the Lord to guide them in their efforts, and appreciate the sublimity of his words: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

Many days are spent on the sea in traveling from district to district, and from branch to branch within the districts. Our mission includes the entire Society Islands group, which lie between 7 and 27 degrees south latitude and 140 to 163 degrees west longitude. This field has a population of only 28,000 but they are so scattered that only occasional visits can be made to the various branches. Because of the extensive sea travel under them power even "over the ship's course."

The past year has been one of the most interesting and successful years we have had in the mission. The effective labors of the elders have resulted in a fifty-four per cent increase in tithes paid over the former year, also a very material increase in Gospel conversations, meetings held, tracts distributed and in baptisms. We made it a practice last year to put forth every effort

Baptismal Service in the Tahitian Mission

varied conditions which is required of the elders of this mission, the wonderful blessing of such a heritage as that pronounced by President Brigham Young upon the head of Elder Pratt may be readily seen and appreciated.

Our missionaries have many new and perplexing experiences which are peculiar to island life and work. They must meet these problems fairly and squarely and must have a testimony of the truth that will stand under all conditions, and like the early Saints and missionaries have the humility, faith and moral courage that will give

to interest the young people in the Gospel and to show them how their lives would be bettered thereby. Three Young Ladies' and three Young Men's Mutual Improvement Associations have been successfully organized. These organizations are officered by the native boys and girls. Their studies are taken from the New Testament and from the Priesthood books. Beside the regular Gospel studies they are taking up instrumental work and each organization has from two to six guitar and ukulele groups. The lower Tuamotu district has, under the direc-

tion of the Young Men's Association, a twenty-piece brass band. In the branches where the young people's organizations are complete, each Sunday evening is turned over to them and they furnish the complete Sunday night program, including Gospel talks and musical numbers. We have found them anxious and more than willing to take part on these programs.

The coming year bids fair to surpass the past in all lines of activity. We have found favor in homes never before opened to us and words of encouragement and kindness in many cases now replace those of abuse and slander. The hearts of the people are being prepared and they are investigating the truth.

Very often we have calls from prominent travelers. Many of them have formed the habit of looking up the "Mormon" missionaries. They often introduce themselves or carry with them letters of introduction from mission presidents and elders they have met in other fields. Their first words are: "We know you are our friends, we have met your boys in other parts of the world and have always found them to be honest, courteous and trustworthy."

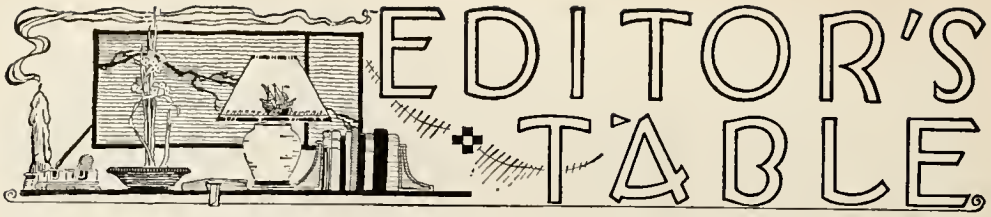
Tahitian missionaries are endeavoring to follow the admonition of the Apostle Paul: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace." (Ephesians 6:11-15.)

In conclusion a word to the young men of the Church: If you want true joy and happiness, you will find it in unselfish service to God and to your fellow-men. Prepare your minds to stand before the world as witnesses that Jesus is the Christ, that God lives, stand firm in your testimony and the way will be opened for you to achieve that which the Lord expects you to do, and you will realize in a finer and a deeper sense the meaning of the lines of Hamlin Garland:

Do you fear the force of the wind,
The slash of the rain?
Go face them and fight them,
Be savage again.
Go hungry and cold like a wolf,
Go wade like a crane;
The palms of your hand will thicken,
The skin of your cheek will tan,
You'll grow ragged and weary and swarthy,
But you'll walk like a man.

Orovini, Papeete, Tahiti

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it has. There's no cure for the first but success; and there's no cure at all for the second.—*Gordon Graham.*



Professor George Careless

Prof. George Careless celebrated his eighty-ninth birthday on the 24th of September, 1928. During the evening of that date he led the grand march, and also directed the singing and played violin selections, in a testimonial given in his honor. This gifted man is a picturesque character, diminutive in size but a veritable giant in ability, and with as sweet a spirit, as deep a love of righteousness and with as much humility, perhaps, as any man that ever came into the Church.

Comparatively few of the present generation know him personally, though almost every Church member is acquainted with his name and has listened to his melodious message. His music has been sung in every part of the world where the Gospel has been preached. His life has been romantic and colorful. While still a boy in London, he manifested a remarkable gift for music, and his teachers and associates predicted a great future for him. The Gospel message was brought to his home, and after humble prayer he received a testimony of its divinity. It was not long until the spirit of gathering came upon him and he gave up an excellent position with the largest and best orchestra in London.

Viewed with human wisdom, it seemed a foolish thing to do. Opportunities for great musicians are not numerous in a pioneer community where life's chief business is to wrest food from sagebrush land. His friends pointed out the barrenness of his future prospects and tried to dissuade him; a rosy future smiled at him there; he had neither the physical strength nor the training for the difficulties which surely awaited him here; doubtless he himself at times had misgivings, but he could not remain in his native country and feel satisfied. So, "walking by faith and not by sight," he left what seemed to be, for him, the land of promise and entered upon the westward journey. The sailing vessel *Hudson* was chosen to carry the company over the Atlantic, and the voyage to New York consumed nine weeks, during which time with his violin Brother Careless, playing the world's musical masterpieces as well as many of his own compositions, made many friends. The captain was particularly drawn to him and as the ship approached the pier this officer said, "Professor Careless, I must have one of your compositions before you leave."

Brother Careless had already packed, and his trunk was not available. He sat down in one corner of the deck, with a bacon barrel as a desk, and on a rough piece of paper wrote the inspiring music, now familiar to all Church members and to which we sing Parley P. Pratt's equally stirring words, "The morning breaks, the shadows flee."

Naturally President Young was not long in discovering this man's talent. Almost immediately the young musician was appointed to take charge of the tabernacle choir and later was called to direct the theater orchestra. Fifty-four years ago he put on the oratorio, the Messiah, and it is still spoken of among old-time musicians as having been done in a masterly way. He was drawing a total of $1,000 annually, part of which was in tithing orders, part in store pay and a very small amount in cash. Virginia City, in Nevada, was enjoying a great mining boom, and some wealthy men from

there heard Prof. Careless direct an opera in Salt Lake City. So impressively was it done that these men after the performance offered him $1,000 in gold monthly if he would go with them and train and lead an orchestra in the Western city. Naturally an offer twelve times as large as that which he had been receiving was attractive to a poor man. He went to John T. Caine, then manager of the theater, and asked for advice. Brother Caine put this question:

"George, why did you leave your position with its bright future in London?"

"Because I wanted to be with the people of the Church."

"Then what are you going to do about this offer?"

"I'll stay here if I starve," was Brother Careless' answer, and here he has remained ever since. He is immeasurably greater because of the decision. Here he has sung praises to God instead of to man. Perhaps he would have achieved more fame had he remained in London; probably he would have made more money had he gone to Nevada, but now in the twilight of life he devoutly thanks the Almighty for giving him strength to choose as he did. Who can properly evaluate his work?

The *Era* has had considerable to say about the athletic prowess of "Mormon" boys. The Word of Wisdom has been given much credit for these achievements. However, all Church members know that physical strength and endurance are not the sole results of observing the injunction to avoid tobacco, liquor and hot drinks. Note another feature of the divine promise:

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, * * shall find wisdom and great treasures of knowledge, even hidden treasures."

Brother Careless' clean, exemplary life has brought him great physical endurance and "hidden treasures of knowledge," and he has here prepared himself to write heavenly symphonies hereafter and to direct celestial choirs and orchestras which are now invisible to mortal eyes.—*C.*

The Sacrament

Jesus, more precious than manifold treasure,
Fountain of all that is dearest to me,
Let Thy pure spirit flow down without measure,
While in my heart I am turning to Thee.

Priceless Thy gift! Oh, the pain and the anguish!
First in Gethsemane, then on the cross:
Slain for the world while the multitudes languish,
Turning away to their tinsel and dross.

Here at Thy table as thou hast appointed,
From every vanity riven apart,
Seek I the favor of heaven's anointed
While His sweet spirit burns warm in my heart.

Theodore E. Curtis

President Heber J. Grant's Birthday

By Henry Smith

On his seventy-second birthday, Thursday, November 22, President Heber J. Grant completed his tenth year as the head of The Church of Jesus Christ of Latter-day Saints. He celebrated the anniversary of his birth surrounded by many members of his family and several friends.

President Grant was born in Salt Lake, on the site now occupied by the Z. C. M. I. store, November 22, 1856, a son of Jedediah M. and Rachel Ridgway Ivins Grant. In his early teens President Grant became an active member of the Church. At the age of 24 he was made president of the Tooele stake and held that position for two years. On October 16, 1882, he was chosen to become a member of the Council of the Twelve and holds the distinction of being the first Utah-born Apostle of the Church.

At a meeting of the Council of the Twelve and the Presiding Patriarch held in the Temple on the morning of November 23, 1918, twelve days after the signing of the armistice of the World War, President Grant was unanimously sustained as head of the Church. He was blessed and set apart for this office by the late President Anthon H. Lund, who, with the late President Charles W. Penrose, became counselors in the First Presidency.

This beloved leader enjoys robust health and looks forward to many more years of active service. Prayers that he may be so blessed are being offered in all parts of the world where Latter-day Saints reside, and the *Era* but voices the desires of all its readers when it wishes this devoted man many happy returns of his natal day.

Since boyhood his means and his tremendous energy have been devoted to the temporal and spiritual interests of the Latter-day Saints. He has aided materially in the establishment of home industries and the development of our resources. Not only has he given freely to public enterprises, but many individuals have had cause to praise his generosity.

To illustrate this trait of his character: While presiding over the European mission, at a time when he himself was in distressed financial circumstances, he heard of a continental missionary who had made unusual sacrifices to remain the regular time in the field. This elder had planned to visit Switzerland but his means were inadequate. President Grant heard of the case and wired the young man's mission president about as follows: "Have B—— visit Switzerland at my expense." That is but one case among thousands.

PRIESTHOOD QUORUMS

All matters pertaining to the Aaronic Priesthood in this department are prepared under the direction of the Presiding Bishopric.

Aaronic Priesthood Problems

Almost daily requests come to the Presiding Bishop's office for information explaining more fully the subject-matter to be treated in the Aaronic Priesthood quorums at the Tuesday night Priesthood quorum meetings.

Under the new arrangement, these meetings will be taken up largely in the discussion of quorum problems, an active membership being one of the most important. Dependable members of the Priesthood will be required to labor with inactive members until all are earnestly participating in quorum work. Reports of visits and assignments made will be given and reported in the roll book. Assignments to be filled during the following week should be made and a record made of these appointments, so that each week a complete quorum record may be made of all quorum activities. This plan should be followed in each quorum of the Aaronic Priesthood and under the direction of the Aaronic Priesthood supervisor, who each week should meet with the bishopric, submit his plan for approval and arrange his work to fit in with the general scheme of ward activities, keeping in mind always section 4, verse 2, Doctrine and Covenants: "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

In those stakes which have not yet held their Priesthood conventions, an effort should be made not only to have all the officers present, but a special effort should be made to have each member of the Aaronic Priesthood in attendance, especially at the session set aside for the Aaronic Priesthood. It is hoped that young men ordained to these offices shall learn to apply the principles of the Gospel day by day in all their activities. Theoretical teachings are of little value until we can apply them in our daily work.

Your Priesthood convention and the practical presentation of quorum work will afford an opportunity of not only becoming familiar with Gospel principles but also an opportunity to apply these principles in a way that will surely bring to the individual joy and happiness.

Regarding Deacon's Quorums

The question has been asked whether it would not be satisfactory, where there are more than one quorum of deacons, to have the two or more quorums meet together under the direction of one or more supervisors. The various quorum presidencies might take turns in presiding.

In answer thereto, we desire to call attention to the fact that the Lord, by revelation, has particularly provided for separate quorum organizations, each to consist of twelve members. We can see the divine wisdom in thus forming these quorums, small in numbers. This permits each one to take active part, which is very important, and makes possible a more rapid checking up on the work done by each member.

In view of the activities of the boys, these are both vital matters. Where two or more quorums meet together, the presidency of each quorum does

not have the opportunity of presiding each time, and the members do not have as frequent opportunity of taking part, such as praying and answering questions, as they would in separate quorums. Then, too, there is the difficulty of maintaining order in a group as large as that of two or more quorums.

It is, of course, a very desirable thing that each quorum should have associated with it a competent supervisor who can advise the boys in the matter of checking up their activities, and who can take charge of the lesson work.

If Man Would Understand

There are man-made temples of learning,
Where seekers of wisdom are found;
There are ornate churches to enter,
Where great preachers the Scriptures expound.

There are thousands who come together
Each Sabbath to worship the Lord,
Who earnestly seek for a knowledge
Of his divine and beautiful word.

But, oh, what feelings of reverence,
As, alone on the mountain high,
Man raises his eyes up to heaven
And beholds the tranquil, starlit sky.

It is there he feels God's near presence
And knows that his work is divine;
And there need be no church to enter
But the shelter of odorous pine.

No proof needed but that of nature,
No song but the carol of birds,
No light but the bright stars of heaven,
Where the quiet voice of night is heard.

And he needs no great books of learning,
For the voice of all nature speaks,
And gives to the heart an assurance
Of the truth which he earnestly seeks.

God's love one needs never to question,
For he shows it on every hand;
He reveals to each one a knowledge
If his children would but understand.

Mesa, Arizona IDA R. ALLDREDGE

MUTUAL WORK

EXECUTIVE DEPARTMENT

Suggestions for Joint Meetings

Sunday Evening, January 6

Theme: "We Will Serve the Lord."

Suggested Music:

"Praise God from whom all blessings flow."
"Who's on the Lord's side, Who?"
"I'll go where you want me to go, dear Lord."
"I'll serve the Lord, while I am young."

Text: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:15.)

Ancient Israel sometimes lost faith in God. There is no more piercing satire in all literature than that of the prophet's description of the making of a god. (Read Isaiah 44:9-20.)

Read: "The basis for moral law in home and in society is a firm faith in the true and living God. Faith in one God was needed in the ancient days of Israel before consistency in the moral life of man was possible. The world is indebted to the Jews for the moral law, not merely the Ten Commandments, but the idea of law."

The old prophets of Israel believed in a God of righteousness, whose first demand of his worshipers was pure hearts and upright lives. Direct from God came the commands that were taught in the homes of Israel. They were truthfulness, mercy, honesty, and purity. Consequently there could be no separation between morality and religion.

In the homes of Israel, absolute obedience to parents was regarded as the cardinal virtue of childhood, and was presented daily at the table, where the children prayed and listened to the teachings of the parents. "Honor thy father and thy mother, that thy days may be long in the land which the Lord, thy God, giveth thee." From the Holy Bible, we learn that the following moral virtues were always enjoined upon the youth: *Obedience, Reverence, Charity, Brotherly Love, Chastity, Truthfulness, Industry, Thrift, Meekness, Patience, Loyalty, Mercy.*

A question for self: Wherein have we failed to live up to these moral precepts? Can you give examples of the result of keeping these moral precepts?

The home is the center and unit of all self-government. Self-government means the living up to one's best self. It is the fulfilling of every duty. It is the dedicating of our lives to God in daily service.

How can we serve in the home? What is meant by service?

Wordsworth in his sonnet on Milton expressed his idea of a noble life and service. Have some one of the members recite the following part of the sonnet:

"Thy soul was like a star and dwelt apart:
Thou hads't a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free.
So dids't thou travel on life's common way,

In cheerful godliness: *And yet thy heart*
The lowliest duties on herself did lay."

A home dedicated to God, and the family serving him, is the best and surest foundation for the growth and welfare of society. A nation whose homes are homes of religious influence, can never fall; but, on the contrary, will lead the world in culture and the higher things of the spirit.

Nicholas Murray Butler has written:

"The typical American is he who, whether rich or poor, whether dwelling in the North, South, East, or West, whether scholar, professional man, merchant, manufacturer, farmer, or skilled worker for wages, lives the life of a good citizen and a good neighbor; who believes loyally and with all his heart in his country's institutions, and in the underlying principles on which these institutions are built; who directs both his private and his public life by sound principles; who cherishes high ideals; and who aims to train his children for a useful life, and for their country's service."

It is in service that we find the happy life. Service begins at home. It is service that makes happiness in the home.

Motto for every home:

"Whoe'er thou art that entereth here,
Forget the struggling world
And every trembling fear.

"Take from thy heart each evil thought,
And all that selfishness
Within thy life has wrought.

"For once inside this place thou'lt find
No barter, servant's fear,
Nor master's voice unkind.

"Here all are kin of God above—
Thou, too, dear heart: and here
The rule of life is love."

Closing Hymn: "I'll serve the Lord while I am young."

ADULT DEPARTMENT

The Scope of the Work

As the year advances we come to a deeper realization of the magnitude of the field of Adult Education in the M. I. A. It has been estimated that in the not-distant future this department will probably include nearly one-half of the Church membership. This is a dream, the realization of which we may all anticipate. Great opportunities are offered to the leadership of our Adult groups to keep alive or reawaken in those who have reached maturity the ambitions of youth and to continue the development of their mental and spiritual powers. Originality in presentation of lessons and initiative in introducing new features that will appeal to adults are to be encouraged. Those leaders and members who are open-minded and are willing to admit new ideas and new interests into their lives will receive the greatest benefit and enjoyment in the work.

Some groups may find pleasure in setting aside the last fifteen minutes of the second period for informal chatting. Mrs. A. may have a matter of intense interest which she has been prevented during the week from communicating to Mrs. B.; or Mr. C. may desire some important information

from Mr. D.; and this period of a few moments during the class time may afford exactly the opportunity needed.

From reports received thus far, "Captains of Industry" and *Moral Teachings of the New Testament* appear to be the popular themes selected for study by the Adult Department. They both afford opportunity for excellent discussion and are creating much interest.

The other course, "Current Literature," should not be neglected. Reading is always one of the most delightful forms of adult leisure-time activity, and the leader who keeps his members constantly in touch with good current literature is rendering them real service. If the books reviewed in the *Era* and *Journal* are found difficult to obtain, it is recommended that class leaders and members select others of their favorites for review. The list of outstanding magazine articles published each month should also furnish ample material for this course in "Current Literature."

Ten Outstanding Magazine Articles

Selected by a Committee of Librarians October, 1928

"The Balance Sheet of Bolshevism," William Henry Chamberlin, in *Review of Reviews.*

The author lived in Russia six years as an American newspaper correspondent, trained observer, writer, traveling 20,000 miles. He sums up the achievements and failures of the Soviet.

"Of Actors," Max Reinhardt, in *Yale Review.*

One of the greatest theatrical producers of modern times discusses briefly the relation of the actor to the theater, playright and audience, and incidentally pleads for less repression of the emotions in modern life.

"Are Our Colleges Playing Poor?" William B. Munro, in *Atlantic Monthly.*

The charge that the bad practices so often attributed to Wall Street are paralleled item for item in the financial statements of our colleges is made in a surprising fashion by William B. Munro, a college teacher and trustee of long experience.

"Tennessee's New Silkworm," Frank Bohn in *Review of Reviews.*

A German chemist discovered how to make synthetic silk and is erecting a large plant in America. Pure water in large quantities was necessary, which explains why this large enterprise descended upon the town of Elizabethton in Tennessee.

"Man's Place in the Universe," Arthur S. Eddington, F. R. S., in *Harper's Magazine.*

What are the chances of life on other planets, in other parts of the universe? Are there perhaps thousands of other worlds with inhabitants superior to man? A great English astronomer answers these questions.

"Extra Ladies," Margaret Culkin Banning, in *Harper's Magazine.*

Suppose marriage becomes a mere transitory relationship? It seems to be tending that way. What will become of the left-over women deserted by men? Mrs. Banning shows what their plight is likely to be.

"A Challenge to Patriots," Dumas Malone, in *Virginia Quarterly Review.*

For almost three generations Southern patriots have complained that history has been unfair to their section. The author challenges them to provide facilities and students for a comprehensive study of Southern history so that the truth may be learned.

"The Penny and the Gingerbread," Anonymous, in *Harper's Magazine.*

To save or not to save—that is the question. A man who did not save —who forgot money and concentrated instead upon his work—shows how his plan gave him both satisfaction and money.

"Rabelais," by Anatole France, translated by Ernest Boyd, in *Forum.*

This biography is the last manuscript to come from the pen of Anatole France, and was discovered by his literary executor, M. Calman Levy. It begins serially in the October *Forum.*

"Is Prohibition a National Benefit?" W. Russell Bowie, in *Good Housekeeping.*

Are American life and conditions on the whole better for the present and more hopeful for the future because prohibition has been enacted? The rector of Grace Episcopal Church, of New York, frankly discusses conditions as they are and were.

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Here is Vision!

Being a review of H. G. Wells' latest book, *The Open Conspiracy,* (Doubleday, Doran, 1928, 200 pp., $2.00).

By Dr. Arthur L. Beeley

From time immemorial religious and social leaders everywhere have either proposed or actually undertaken to improve society, to usher in the millennium, so to speak. The quest of the good life is a never-ending pursuit and sooner or later every great leader and every society takes up the search. The unfinished nature of the world and man on the one hand, and the consciousness of much-needed change on the other, are the two foundation facts which explain man's perennial effort to lift himself by his boot straps.

Two great Englishmen in our day have devoted themselves for years to the education of the masses to the need of a progressive change in human affairs. Bernard Shaw, the playwright, and H. G. Wells, the essayist,—both Fabian socialists by the way—have repeatedly pointed out the anomalies in our present system of living together. More than that, they have offered constructive suggestions as to the way out.

In *The Open Conspiracy,* Wells gives us the essential ideas of his life, the perspective of his world. In these "Blue Prints for a World Revolution" (the book's subtitle) one finds the religion of this modern prophet. "Here are my distinctive aims," says he, "and the criteria of all I do." His vision and his zeal are apparent when he says: "I am discussing here the possibility of an immense and hopeful revolution in human affairs and an enlivening and ennobling change in our lives. I am discussing whether our species, he (the reader) and I, with it and part of it, is to live or die."

In this small but stimulating volume, written in the characteristic Wellsian style, the author shows the necessity of religion in human life and the need for a re-statement of religion. "The time has come to strip religion right down, to strip it for greater tasks than it has ever faced before. The histories and symbols that served our fathers encumber and divide us. Sacraments and rituals harbor disputes and waste our scanty emotions. The explanation of why things are is an unnecessary effort in religion. The essential fact in religion is the desire for religion and not how it came about."

The author then discusses the frame of the task before mankind and the broad characteristics of the World Commonweal which is the core of his idea. "The reasonable desire of all of us is that we should have the collec-

tive affairs of the world managed by suitably equipped groups of the most interested, intelligent and devoted people and that their activities should be subjected to a free, open, watchful criticism, restrained from making spasmodic interruptions, but powerful enough to modify or supersede without haste or delay whatever is weakening or unsatisfactory in the general direction."

He repudiates the "rigmarole" of Marx and his disciples in regard to property as the fundamental basis of social life. The primary issues of human association, he believes, are biological and psychological. He defends the system of private property when properly classified according to the nature of its exercisable rights, "and the range of ownership involved" as the basis of any system of social justice.

As one would expect, however, Wells is a pacifist, yet he thinks it necessary that "the Open Conspiracy should contain within itself the competence to resist military coercion and combat and destroy armies that stand in the way of its emergency."

In discussing obstacles to the World Commonweal, he concludes that "Our antagonists are confusion of mind, want of courage, want of curiosity and want of imagination, indolence and spendthrift egotism. These are the enemies against which the Open Conspiracy arrays itself; these are the jailers of human freedom and achievement."

In a chapter which the reviewer regards as a masterpiece of vision and literary style, the author discusses the creative home, the school, and the social group. His belief is that the Open Conspiracy must, of necessity, remain a minority movement of intelligent converts until the group develops its own reproductive methods. Wells' elaboration of this point reads like the history of "Mormonism!" Here is a sample: "The Open Conspiracy will not be in health until he has segregated its home life and much of its social life from the general confusions of today, until its adherents marry and associate preferentially within the movement and keep themselves essentially aloof from the prevalent methods of wasting time and interest. They must evolve a new social atmosphere. It will be a minor aspect of the world revolution to live down the contemporary theatre, contemporary 'amusements,' the sentimental booms and imitative chatter, the ovine congregating to gape at this or that, the dull pursuit of sports and 'games' and quasi-innocent vices, the fashions and industrious futilities of current life so soon as it escapes from poverty. The whole drift of the contemporary world is to tempt and ensnare and waste our children. It has a diabolical disposition to make life altogether trivial and ineffective."

Mr. Wells takes the reader into his confidence when he says that his famous *Outline of History*, and its two companion volumes now in preparation, *The Science of Life*, and *The Conquest of Power*, constitute his "three-fold basis for a modern ideaology,—historical, biological, and economic." The world awaits these newest volumes in this great series.

What is finer than a book teeming with vision and noble thoughts, incisive in its analysis of contemporary life, concrete in its proposals for social change, and sparkling in its literary brilliance?

Problems

1. Who is H. G. Wells? What other things has he written? What has been and what is his influence upon our day and time?

2. Who are the Fabian socialists? How do their ideas differ from any other brand of socialism?

3. What outstanding utopias have been proposed at different times and by different persons in the history of the world?

4. How does Wells' *The Open Conspiracy* plan for the world's salvation differ from the plan of the Latter-day Saints? In what respects are they alike?

M MEN DEPARTMENT

Delivery of Speech

Lessons for December

NOTE: Proposed *Text, Public Speaking for Beginners,* by Herbert B. Maw, Deseret Book Store, Salt Lake City, Utah

Only during recent years have people generally awakened to the importance of a systematic study of the subject of public speaking. In our schools much more time has been spent in teaching written language than oral, regardless of the fact that in actual life we talk ten times as much as we write. People have been misled with the idea that to make a good speech all one needs to do is to have something to say and then say it. As a result few men or wommen speak well in public.

A study of public speaking may be divided into two general divisions, namely: delivery and composition. Many volumes have been written on each of them. This lesson will deal with delivery and must be considered very briefly.

The purpose of all speech should be to communicate thoughts to listeners. Consequently, anything which aids in thought conveyance is good. Whatever interferes with it is bad. Before considering the various points which make for effective delivery, let us direct our attention to the problems a speaker faces.

In the first place, he is the center of attention. He stands apart from all the rest and the gaze and attention of all are placed on him. If he is to succeed he must have enough self-control to be master of the situation and to be able to think clearly on his feet. The great obstacle to this condition is stage-fright or fear. Until this is controlled, not very effective work can be accomplished. I do not mean by this that fear must be entirely overcome. It should not be. Some fear is a good thing. It enlivens the speaker, and increases his mental alertness. But it should be controlled so that it does not interfere with his thinking. This control comes largely through experience. Everyone is afraid when he faces his first audience and everyone controls that fear by repeated effort. However, a beginner can do much to control his feelings by observing a few minor details. Fear and muscular tension always go together. Where one is present the other always appears. When a person is afraid, his muscles become tense. This tension sometimes makes him run, sometimes affects him so that he cannot move. Now, knowing this, what should be done? The answer is obvious. When the speaker becomes afraid, let him relax the muscles of his body, particularly the larger ones of his arms, legs, back and torso, and he will bring himself under control. Let him who is troubled with stage-fright practice the following simple exercise and he will obtain relief.

1. While waiting for your turn to speak, relax your body—lounge in your seat if necessary.

2. Breathe deeply—fill your lungs to capacity, then exhale slowly. Do this several times.

3. As you approach the platform avoid haste. Take your time and continue deep breathing and relaxed muscles.

4. Keep body relaxed (not loungy) while speaking.

Having brought his stage-fright under control, the speaker's next problem is to develop an ability to use all of his powers to put over his message and to eliminate those elements which interfere with thought conveyance. He knows that he can appeal through two senses of his audience—the sense of sight and of hearing. Of these two the sense of sight is much keener. It functions faster. Often one glance will reveal what the ear could never appreciate. Much of our information comes through our sense of sight. For instance, how often do we acquire a dislike for newly made acquaintances even before they have uttered a word? This is because their bodies speak to us through our eyes. Just so does a speaker talk to his audience with his body as well as his voice. If the speaker is frightened, he need not say that he is, for his body speaks it before his voice begins to function. An audience can likewise tell at a glance if the speaker is egotistical, or lacks self-confidence. The manner of his standing, the way he holds his body, the expression of his face, all expose his feelings and convey information. It is impossible to prevent the human body from giving forth information whenever it is seen. There is therefore a physical as well as a mental aspect of delivery.

There is no space to say more on this than that every speaker should try to train himself so that his whole body will respond spontaneously to the thoughts being uttered. The speaker should free himself from muscular restraint, and permit his face, eyes, head, chest, arms, torso, etc., to respond spontaneously to the thought being spoken from a public platform, just as they do in ordinary conversation. He should never consciously and mechanically assume posture or make gestures while addressing an audience. What he does should be spontaneous, the result of correct speech habits. These habits should be formed in private practice.

So much for bodily action. Let us now point out in a general way a few of the elements of effective delivery. In doing so let the purpose of speech—the communication of ideas—be remembered. Before the audience can receive any thoughts from the speaker it must be attentive to what is being spoken. The moment attention is directed to anything else than the speaker's message, there is a cessation in communication. When this happens the speaker might just as well stop talking for all the good he is doing. Yet the average speaker often forces the attention away from his message by his speech manner. For example, some talk in a monotone and by so doing create such a sameness in their speech manner that it is impossible to listen to them. Others will repeat one particular gesture until it becomes noticeable and as soon as it becomes noticeable it attracts attention. Some are slouchy in their posture, to the extent of attracting attention, while a few are so polished and finished in what they do that their grace stands out too prominently, and it, instead of the message, becomes the center of attention. Often it is the voice, or vocabulary, or language, or appearance of the speaker, which, for some reason, whether too finished or unduly crude attracts attention. Whatever comes in to more prominence than the message being spoken is bad.

There are a number of general modes of delivery which do not lend effectiveness. These should be avoided for the obvious reason that they interfere with an effective communication of ideas. They are as follows:

Ministerial Mode. This mode of speaking was quite common among the clergy of a generation ago—hence its name. Fortunately the tendency of modern-day preachers seems to be away from it, so its name is not entirely applicable. It fits that type of

speaker who has the misconceived notion that to be effective he must raise the pitch of his voice and cause it to sound high and lofty, giving it a note of artificiality and unnaturalness. He prolongs his vowels, rolls his consonants and introduces many meaningless inflections. His tendency is to make his sounds musical and harmonious—pleasing to the ear. It seems to be an attempt to add solemnity and sincerity to the speech manner, by rounding out of the vocal quality and playing with the sounds as they are emitted. In other words, it is an introduction of song notes into speaking and a fitting of the spoken word into a rythmical swing.

Such speaking has, to a degree, an effect similar to that of a mellow song. If it is well done, it pleases the ears of many. I recall asking a devout Christian woman why she persisted in attending the weekly sermon of a particular minister, while she claimed membership in a church of a different denomination. Her answer was: "I love to hear him. His voice is so smooth and musical." In other words, she attended his sermon to hear his voice, not to get his message. That is the outstanding objection to this mode of speaking. The speaker's voice is placed on display. The listener becomes conscious of it and as long as the voice is attractive, either pleasantly or unpleasantly, the attention is taken from the message and applied to it, thereby diminishing and sometimes blocking communication of thoughts. One cannot successfully direct attention to both the voice and the message. For this primary reason, the ministerial mode of delivery should be frowned down.

Exhibitory Mode. Though the ministerial mode is undesirable, and is not without a great amount of fault, there is usually a ring of sincerity and solemnity associated with it which often leaves a beneficial impression. Now, if you take away from it the sincerity and add an unlimited supply of bombast and spectacular gestures, you have the exhibitory mode. The exhibitory speaker departs from the realms of naturalness into the sphere of showiness. He puts his voice, gestures, vocabulary, posture—often his whole body—on display, and seems to be more anxious to exhibit the grace of his bodily movements, or the elements of his voice, or the charm of his personality, than to give his audience a worthwhile thought. In other words, he exhibits himself. He brings the mechanism of speaking to the foreground and pushes the message, if he has one, to the background. He is, as a rule, self-centered, egotistical or affected.

Such a mode of speaking should of course be avoided. It appeals to a very, very few unthinking people, breeding disgust in the minds of the large majority. Its place is not on the public speaking platform. It should be consigned to the vaudeville circuit, where people go to be entertained and not instructed.

Academic Mode. The other extreme from the exhibitory mode is the academic. It gets its name because it is characteristic of the classroom speaking of many college professors. Here the speaker's whole attention is on the subject matter, with no attention paid to delivery. In a calm, judicial, unemotional manner, devoid of any variations or emphasis, he speaks his thoughts. As he talks, he is totally unconscious of anything except what he is saying. Usually he speaks in almost a monotone, devoid of all feeling, and breaks his thoughts into purposeless divisions.

One session with such a speaker is enough to convince anyone of the ineffectiveness of this mode. The monotony of the voice, because of a lack of variation and emphasis, soon soothes the patient hearers into peaceful slumber. It fails even in the classroom, where the students are trained to fol-

low closely the instructor. In a certain university of high standing the chair in Political Science is held by a professor who is a recognized authority in his field. High-class magazines pay dearly for his articles, and are ready to publish most anything he writes within his field. In his classrooms he gives his authoritative material in lecture form. He is so judiciously devoid of any sign of emphasis, that his students have little interest in what he says. Only the most skillful students are able to follow the trend of his thoughts. His delivery defeats his purpose.

Preacher Mode. It is employed by those who believe that loudness is effectiveness. Here the speaker uses a high and strained voice, and, in an almost unvarying monotone, shouts out his message. He seldom lowers his pitch or diminishes his force. He emphasizes—or at least tries to emphasize—everything he says. It is common among enthusiasts and ardent reformers.

This mode is bad for one obvious reason—the message cannot be heard for the shout. It violates the fundamental principle that if you emphasize everything you emphasize nothing. Give equal stress to all you say, and you reduce everything to the same level, to the end that there is no emphasis at all. It is also bad because of its discomforting effects on the hearers. One cannot be at ease with such speaking. The high pitch of the voice, the sameness of the delivery and the strain on the ears due to the loudness, invariably irritate the listener.

We may state here, as a general rule, that the four modes here discussed do not produce the best results. They all have a tendency to defeat the general purpose of speaking—the conveyance of thoughts. The ministerial, preacher and exhibitory detract the attention from what is being spoken to the way it is being said; while the academic makes it too difficult for the average audience to apply its attention to what is being said. The conversational mode, however, produces good results. Let us devote a little attention to it.

Conversational Mode. This mode is a result of the notion that public speaking is a perfectly normal act—a natural outgrowth of having something to say and desiring to say it. It calls for no artificiality, no show nor display. When an individual has something he wants to say, he tells it to a friend without the least indication of unnaturalness. If he should tell the same thought to a group of five hundred people, why must he assume a fundamentally different speech manner than when he spoke to a friend? The answer is that he should not.

Let us illustrate by following the pattern set down by Professor Winin in his chapter entitled, "Conversing With An Audience." Suppose that when Brown completes his service in the World War, he returns to his home town and meets a friend on the street. The friend stops him and asks him to relate his experiences in the trenches, so Brown responds and begins his narrative. In a moment a second friend comes, greets him, and listens in. Later a third and fourth listen in. After a while a dozen gather around him, all listening to his adventures at the front. Finally curiosity stops others and a crowd begins to gather. Someone shouts out asking him to speak a little louder, so he raises his voice so that all may hear. Then another interrupts to suggest that he stand on the running board of an automobile so that he may be seen. Brown does so, and continues. Eventually five hundred people gather to hear him speak, so that we have a common conversation between two friends gradually changing into a public address. Yet when did the change take place? When two, or five, or ten, or twenty-five people stopped to listen? Was it when he raised

his voice, or stood on the auto? What changes a conversation into a public speech—numbers of people or speech manner?

As a matter of fact, why should there be any change? Was there any necessity for Brown's speaking manner being essentially different while speaking to the five hundred from when he addressed his friend? It is our purpose to show that there is none, that, as a matter of fact, effective public speaking is no more nor less than conversation enlarged and modified to fit the conventional differences in audiences. Yet essentially it is conversation with a few differences in technique. For example, in order that he might be heard, the public speaker must talk louder than in conversation. The formality of the occasion usually requires him to add more dignity to his bearing and speech manner. Referring to our example again, when Brown became conscious of the fact that a crowd was gathering, he would probably button his coat, stand with a little more alertness and speak with added positiveness. Because of the difficulty for a large group to understand, a good speaker clarifies his enunciation and adds distinction to his diction. He furthermore discovers that to hold attention he must inject variations into his vocal qualities, his gestures and speech manner, as well as flavor what he says with more illustrative material and vivid figures of speech. In other words, he must adjust his public speaking manner to fit the ever changing condition a public speaking occasion presents. He must vary from ideal conversation only to the extent that the situation demands. Aside from this he shall strive to maintain the natural freedom, purposeful communication and other essential elements of good conversation.

What are these basic elements of conversation which should form the basis of effective public speaking? Briefly they are these: 1st—Communication. In ideal conversation one talks with a purpose. One speaks to convey thoughts. Watch two people engaged in intelligent conversation. See how much the speaker is concerned about the effect of what he says. He does not talk merely to be talking, but instead he speaks to communicate ideas. His attention is directed forward to his listener. He is objective. His efforts are purposeful. He wants his hearer to believe what he says, or to understand his point of view, or to buy something, or to appreciate his position, or to get the thrill of an experience, or hear a scandal, or what not. Whatever his purpose, it is centered in the hearer. He talks to accomplish something through what he says. So that if his hearer ceases to listen, he stops talking. To do this, he has a communicative attitude. This brings us to a second element—directness. In order to accomplish his purpose, he talks *to* his hearers and not merely *at* them or aloud within their hearing. His speech manner is directed to them. He looks them in the eyes, not over their heads, or at the floor or away from them. He reaches them over the shortest route—eyes to eyes. Then again, in conversation there is *free, spontaneous* and *co-ordinated bodily action.* The movements of hands, arms, face, torso, etc., are the results of inward impulses aroused by the thoughts being uttered. The whole body, as well as the voice, takes an active part in the conveyance of the thoughts. In good conversation one never sees a motionless body, an expressionless face, or a non-communicative physical attitude. A third basic element of good conversation is variation. The gestures vary, the posture shifts, the voice has its lifts and drops, its inflections and climaxes. In other words, the whole speech manner constantly varies with the thoughts and emotions being expressed. Then again, in good conversation there is usually an element of *sincerity* and *conviction*

—a characteristic which should be made a part of the speech manner of everyone. Furthermore, in effective conversation there is a complete absence of show, physical or otherwise. The speaker is unconscious of himself while speaking. Thus we see that the fundamental characteristics of good conversation are conducive to effective thought conveyance. For that reason the conversational mode of delivery in public address is most effective. It should, therefore, be the student's purpose to acquire a communicative attitude, directness, co-ordinated bodily action, variations in speech manner, and sincerity and earnestness. He should, furthermore, try to eliminate all forms of display and exhibition. Let him remember that *real art* is the art which conceals art.

A word of caution should be added. There is a wide difference between conversational mode and conversational style. The former, as we have seen, refers to those basic elements of conversation—for example, a communicative attitude, directness, co-ordinated and spontaneous bodily action, variations in speech manner and sincerity —which are conducive to purposeful speaking. It is desirable. Conversational style, however, designates those mannerisms common in colloquial discourse, many of which are ineffective in public speaking. For example, a quiet voice, rapid rate, indistinct diction, slovenly posture, use of a considerable amount of slang, and absence of illustrative material, an interjection of laughter by the speaker, and many other characteristics which seem to be a part of conversation, would block effectiveness in public speaking. So whatever references are made herein to conversational speaking do not refer to a "daily-talk" style, but rather to a public-speaking style, which is based upon those underlying basic elements of conversation here discussed.

Having acquired a good conversational mode of delivery, let the speaker develop desirable platform etiquette and he is on the way to success. An effective etiquette embodies the following elements:

1. His posture should be one which (a) is comfortable, (b) is pleasing to look at, (c) will facilitate free, spontaneous bodily action.

2. He should appear to be self-confident and have alertness, congeniality, and sincerity in speech manner.

3. He should develop the faculty of appearing to mean what he is saying. Audiences do not like an indifferent attitude. Many speakers are deeply sincere, but they do not appear to be.

4. His language should be distinctly understood and his voice easily heard.

5. There should be an element of force and strength in speech manner —an element that gives one man confidence in another.

In addition to all this, he must have a worth-while message.

Members should prepare and deliver speeches to the class and attempt to put these principles into practice.

Conjoint Sessions

The conjoint sessions of the M Men and Gleaner Girls on the first Tuesday of each month are part of this year's work. By reason of its being a new arrangement of our program, this period should be well planned in advance. In wards where this is now being done, success is being assured and our young people are greatly enjoying the hour together. However, in some places the work is not definitely scheduled ahead of time and adequate preparation is not made for this period. The natural result is confusion. The presidents of both groups (M Men and Gleaner Girls) are responsible. Com-

mittees could be appointed by them to assist in working out plans for the carrying forth of the program, and also getting a large attendance at each session. By proper attention to these details, the meeting can be made one of the most interesting and uplifting of all in our Church today.

M Men-Gleaner Project

"We shall promote the cultural and aesthetic value of the dance."

Down through the ages the art of dancing comes. It is older than poetry.

Properly executed, it is the personification of refinement, grace and modesty. It is a rejuvenator of health and spirits, preserving youth, prolonging life, acquiring grace and beauty. The ancient Greeks and Romans had this art in a state of perfection as they did the other arts. Other civilizations have had dancing as a beautiful art. It is mentioned a number of times in the Bible. David danced before the Ark of the Covenant. In II Samuel 6:14, we read, "And David danced before the Lord with all his might." This was an expression of joy and thanksgiving and praise because of the Lord's blessing unto David's people. "Praise the Lord with timbrel and dance; praise him with stringed instruments and organs." (Psalms 150.)

Dancing is an art that has touched life at many points—in song, in story, in holy writ, in painting. Poetry is the language of the soul, music the language of the heart, and dancing may be called the language of the body. In fact it might well be called a combination of several arts—music, poetry of motion and a beautiful picture.

Some critics of the dance have said that it appeals to the senses only. But so does every art. To be aesthetic, to love what is beautiful, is to perceive through the senses. "As a man thinketh so is he." If there be a latent grace the dance visualizes it. If there be a latent vulgarity the dance exposes it. In striving for efficiency in the dance we are moving toward higher and finer ideals.

The M Men and Gleaner Committees of the General Boards of the M. I. A. have chosen as a joint project for the coming year, "We shall promote the cultural and aesthetic value of the dance." With 12,000 M Men and 10,000 Gleaners, together with the 2,000 leaders of this department in stakes of Zion and missions, what a power we have for promoting this project. We can place the dance on a higher plane and make it what it is intended to be, a thing of beauty and an uplifting element in the lives of the young people of our communities.

Young people love to dance. They want pleasure and excitement, and will take it as it comes to them—if not in a refined manner, then in some other way. Our mission is to eliminate the bad and encourage the good in dancing.

Dancing is a healthful exercise, a pleasure, an art that brings to the front courtesy, ease of manners, grace of body, and happiness of mind. It is graceful, charming, artistic and refined. It produces mental poise, reduces avoirdupois, and has a refining influence on manners.

Three words, or possibly four, will express just wherein our duty lies: viz: Music, Floor, Supervision, Personnel. Some of the music in our fine recreation halls hasn't been of a character that would tend to promote either the artistic or cultural phases of the dance. The extreme jazzy type and distorted forms of music which are so commonly used in our dances should not be tolerated, and those who furnish the music for our dancing should be emphatically made to understand that such music is not acceptable to us. Supervision and personnel are closely

linked together. If our dances are properly supervised, there will be little danger of the wrong kind of people coming in.

The M Men and Gleaners are to meet on the second Tuesday in January to study their project and to develop a program for its furtherance. The following program is suggested for this evening:

1. Study the objectives and standards of dancing as enumerated in the *Hand Book* (p. 166, and pp. 369-376) dealing with the psychology of dancing: "Dance Atmosphere," "Patrons," "Music," "Posture," and other details of etiquette of the ballroom.
2. Make a brief survey of the dance situation as it exists locally.
3. Study articles 5 and 6 dealing with the social situation and physical conditions of dance halls (p. 167).
4. Demonstrate the following:
   (a) A gentleman should ask the hostess or a mutual friend to introduce him to the lady with whom he wishes to dance.
   (b) A gentleman is always presented to a lady.
   (c) If a lady wishes to refuse a dance she should sit out that particular dance with this or another partner.
   (d) A gentleman should ask a lady in a definite and polite manner for the pleasure of a dance.
   (e) Good dancing demands good position (p. 374).
   (f) When leaving the floor young people of today walk side by side rather than arm in arm.
   (g) At the close of the dance the gentleman takes the lady to the place she indicates, courteously expresses his pleasure in the dance and the lady responds.

It is suggested that the session might be prolonged beyond the regular lesson period, that instructions might be given in dancing. The "Gold and Green Cotillion," the contest dance for this year (described in *Hand Book*, p. 95) could be practised, the "Gold and Green Waltz" of last year (p. 388) reviewed or some of the group and couple dances (described on p. 376) worked out. The following waltz contains all the steps of the modern waltz—the canter, the trot, hesitation, the waltz,—and could be made a very interesting study.

Waltz—"The Miacia"

Canter—4 steps (2 measures).
Waltz—one left turn (2 measures).
Canter—4 steps (2 measures).
Hesitate—1 step (1 measure).
Hesitation walk—1 step to a measure (2 measures).
Twinkle trot—6 steps (2 measures).
Waltz—right side (1 measure).
Waltz—one right turn (2 measures).
Hesitate (1 measure).

Notes on the Dance

The Canter is executed by making 2 walking steps to the measure; that is, 2 steps divided equally between 2 counts.

The Waltz is a 3-step movement executed with a step, reach, close, for each measure.

The waltz step can be rehearsed in the following manner:

Step forward with the left foot (1 count), reach sideways with the right foot (1 count), bring the left foot over to the right foot in a closed position (1 count) —3 counts in all.

Step forward with the right foot (1 count), reach sideways with the left foot (1 count), bring the right foot over to the left foot in a closed position (1 count) —3 counts in all.

Repeat with the left foot leading, and then with the right again, thus continuing around the room. When familiar with the movement, take partner. The lady's steps and movements will be in reverse to the above description. When the steps become easy, make an effort to turn, still using the same movements, step-reach-

close. Turns are made to the right and to the left, half way around and reversed, suiting the pleasure and convenience of the dancers. The foot that comes into the closed position takes the weight of the body thus releasing the opposite foot to take the lead.

The Trot is made with 3 soft-running steps. The feet must pass each other as in running.

The Twinkle Trot included in this dance is executed by taking 3 steps forward and 3 steps backward.

The Hesitation is made by resting the weight of the body on the forward foot (lady's backward foot) for one measure (3 counts).

Our Book

One feature of the M Men-Gleaner Department is the promotion of the reading-course book, *So Big*, by Edna Ferber. It is to be hoped that this book is receiving due consideration in this class and that leaders are doing what they can to have the members read it.

It would make an attractive, appropriate and inexpensive Christmas gift for young people of this group.

"Mormon" Scouts

By Frank C. Steele

The Boy Scouts of the Church of Jesus Christ of Latter-day Saints are carving out for themselves a distinctive and distinguished place in scoutcraft the world over.

Recently in Canada an unusual

"MORMON" BOY SCOUT PARADE REVIEWED BY LORD WILLINGDON, WHO IS SHAKING HANDS WITH SCOUTMASTER EARL STEVENS

honor was accorded the mounted troop of Boy Scouts of the Barnwell ward, Lethbridge stake. This troop has the distinction of being the only mounted unit of Scouts in Canada and one of the very few in the British Empire. Their scoutmaster is Earl Stevens, and Scoutmaster Stevens for the past few years has been doing wonders with his boys.

So well known and appreciated were they that when Viscount Willingdon, governor-general of Canada and the personal representative of the king in the dominion, visited Lethbridge, this summer, the "Mormon" farm boys were sent a special invitation to be present at the celebration, to be inspected and reviewed by Lord Willingdon. They were there "with bells on"—buttons polished, boots shining and spurs glistening. Moreover, their horses and equipment were in immaculate order for the critical eye of the king's envoy.

And what a smart appearance they made! Viscount and Lady Willingdon both reviewed the Scouts and later chatted freely with Scoutmaster Stevens and each of the boys as they passed along the line. The troop then galloped past the reviewing stand, returning the salute of his Excellency. "A finer lot of Scouts I have never seen in the empire," said Lord Willingdon after the review, and this is a compliment indeed, for he has been on official missions in all parts of the British Empire.

It was no surprise to Lord Willingdon to learn that the troop were all "Mormon" Mutual Improvement Association boys, for he had already learned of the splendid achievements of the Latter-day Saints in Alberta and other parts of Canada.

Their Excellencies were deeply impressed by the conduct and appearance of the boys, as they were also with the magnificent reception tendered them later in the tabernacle. Some weeks after the Cardston visit, Lord Willingdon sent a personal letter of appreciation to President Edward J. Wood, also an autographed photograph, a recognition rarely given.

Lethbridge, Canada

M. I. A.-Genealogical Project

Salt Lake City, Utah.

Officers of the M. I. A. and
Genealogical Society of Utah,

Dear Brethren and Sisters:

In the development of our Priesthod-M. I. A. plan at a recent meeting of the General Superintendency of the Y. M. M. I. A. and the Genealogical Committee, it was agreed that on the first Tuesday of each month all classes including Genealogical classes in the Adult Department of the M. I. A. would meet during the 8:30 to 9:30 period under the leadership of the Y. M. M. I. A. Chairman of the Adult Department, and study the Adult Department project, and any other joint Adult problems which may come up from time to time for their general consideration, instructions for which will appear in the *Improvement Era*, the *Young Woman's Journal* and the *Genealogical Magazine*.

We feel confident that these arrangements will give an opportunity for better cooperation and general understanding in this department of our work.

Sincerely yours,

George Albert Smith,
In behalf of the General Boards of M. I. A.

Joseph Fielding Smith,
In behalf of the Genealogical Society of Utah.

Y. M. M. I. A. Efficiency Report, October, 1928

STAKE	Meetings	Organization	Membership	Avg. Attendance	Special Activities	Sunday Evening Joint Session	Leadership Tr. Meetings	Department Work	*Improvement Era*	Fund	Total Points
Bear River	6	8	5	13	9	4	3	9	7	4	68
Beaver	---	1	1	---	---	---	---	---	8	---	10
Cottonwood	20	15	11	14	19	10	15	24	1	12	141
Emery	2	7	6	14	3	4	---	16	2	2	56
Ensign	22	20	10	16	10	10	15	26	6	2	137
Granite	11	12	4	15	8	6	8	16	1	1	82
Gunnison	17	20	11	12	20	10	10	40	8	10	158
Kolob	2	6	4	10	5	3	4	6	2	2	44
Lehi	3	15	14	10	2	10	10	5	3	13	85
Liberty	22	19	9	14	20	10	15	34	4	8	155
Mount Ogden	19	21	9	10	20	10	20	40	---	14	163
North Sanpete	13	13	5	17	12	7	7	15	3	2	94
Ogden	16	15	7	12	16	7	12	14	5	4	108
Oquirrh	14	14	12	10	12	8	8	15	4	8	105
Pioneer	14	15	9	13	14	9	9	21	2	4	110
Roosevelt	5	8	5	13	1	3	2	5	3	5	50
Salt Lake	17	15	7	14	14	9	11	21	7	4	119
Sevier	5	21	12	17	20	10	10	32	5	5	137
South Davis	25	19	12	14	20	10	25	33	4	5	167
South Sanpete	9	15	10	8	12	8	6	17	5	12	102
South Sevier	10	8	4	7	9	5	3	14	2	4	66
Timpanogos	16	16	13	12	8	8	7	15	11	13	119
Tooele	11	9	5	15	8	5	5	10	4	6	78
Uintah	5	5	9	6	4	4	3	11	---	---	47
Weber	13	15	7	14	13	10	---	20	3	4	99
Bear Lake	6	5	4	13	5	5	3	5	3	2	51
Blaine	2	3	9	2	3	2	---	3	1	2	27
Franklin	14	14	12	12	9	8	6	19	10	7	111
Idaho	13	15	20	10	10	10	10	---	5	4	97
Lost River	4	2	---	---	---	3	10	4	---	---	23
Minidoka	10	10	5	7	9	5	6	14	8	9	83
Pocatello	13	10	7	7	9	6	6	16	5	5	84
Portneuf	7	7	4	10	7	5	1	6	3	4	54
Shelley	10	4	9	10	7	7	8	12	2	4	83
Yellowstone	5	9	7	6	3	5	2	5	3	1	46
Alberta	6	7	6	15	6	3	---	7	3	3	56
Big Horn	9	7	1	20	8	5	---	5	1	9	65
Hollywood	17	12	12	14	12	8	14	13	9	7	118
Los Angeles	16	15	9	10	14	8	16	22	11	11	132
San Francisco	15	11	9	16	14	7	9	16	16	12	125
Star Valley	5	6	4	13	3	4	2	5	3	1	46
Young	6	13	9	18	10	6	1	13	4	2	82
California Mission	19	14	14	13	16	9	1	19	10	14	129
N. W. States Mission	17	15	22	15	17	9	11	16	8	17	147
Central States Mission	6	2	4	4	2	3	1	4	1	10	37

PASSING EVENTS

Patriarch Datus Horace Ensign died Nov. 14, 1928, in his home in Ogden, 75 years of age. He was born in Ogden, July 23, 1853, the son of Datus and Elizabeth Jane Stewart Ensign. Elder Ensign has been prominent both in ecclesiastical and business activities. For eight years he was counselor to Bishop M. F. Brown and was bishop of the ward until 1923, when he became patriarch. He is survived by his widow and the following children: Mrs. Mae Bramwell, Horace S. Ensign, Mrs. Lawrence Ritchie, Mrs. James M. Harbertson, George C. Ensign, Mrs. Harold L. Brown, Mrs. L. C. Williamson and Allan Ensign. Twenty-nine grandchildren, two sisters, Mrs. Lydia Herrick and Mrs. Elizabeth Wardlaw, and one brother, E. A. Ensign, also survive.

Called Home. Word was received from Washington, Nov. 7, 1928, that Mrs. Alpha May Smoot, beloved wife of Senator Reed Smoot, had passed away in their home in Washington on the date mentioned. The death was not unexpected. For some time she was in a weak condition, owing to heart disease and paralysis. Toward the end she lapsed into a state of semi-consciousness, with only infrequent intervals during which she would seemingly recognize those at her bedside, though she could not speak to them. Paralysis was almost complete before she lapsed into her last sleep. Mrs. Smoot was essentially a home woman, but she was also active in social affairs. She entertained U. S. presidents, from Roosevelt to Coolidge, but her home was always open to friends. She was also interested in politics, and Senator Smoot says much of his success is due to her wisdom and influence. Mrs. Smoot was the daughter of Horace S. Eldredge, Salt Lake pioneer, and Chloe A. Redfield Eldredge. She was born in Salt Lake sixty-two years ago and was reared here, receiving her education at the University of Deseret. Mrs. Smoot is survived by three sons and three daughters. The sons are Harold R. Smoot and Ernest W. Smoot of Washington, D. C., and Harlow E. Smoot of Provo. The daughters are Mrs. A. F. Cardon, who has been with her mother during the latter's recent illness and is now in Washington; Mrs. Grover Rebentisch of Portland, Ore., and Mrs. Carlyle Nibley of Long Beach, Calif. Funeral services were held in the Provo Tabernacle, Nov. 11, 1928, where thousands of loving friends gathered to pay their respects to the departed one and the bereaved family. Among those in attendance were President Heber J. Grant, President Anthony W. Ivins, President Charles W. Nibley, Apostle George Albert Smith, Senator and Mrs. Wm. H. King, Congressmen E. O. Leatherwood and D. B. Colton, and Governor George H. Dern. The speakers were President Heber J. Grant. President Anthony W. Ivins and Dr. George H. Brimhall. The grave was dedicated by President Charles W. Nibley.

Welcome in Utah. Mr. Herbert Hoover, Republican candidate for the Presidency, passed through Salt Lake City on Sunday, Nov. 4, on his way to the Pacific coast. Crowds welcomed him on all the railroad stations in Utah, especially in Provo, Salt Lake City and Ogden. It being Sunday, no political speeches were made.

A daring flight. Commander H. C. MacDonald, an English aviator, took off from Harbor Grace, New Foundland, Oct. 17, 1928, at 11:51 a. m., Eastern standard time, in his tiny Gypsy Moth de Haviland plane, in order to cross the Atlantic to England. The aviator is said to be a

novice at piloting. His plane has a wing spread of only 25 feet and a weight of 800 pounds. The plane was last seen 600 miles east of New Foundland. There was no indication of any difficulty then. This was at 11 p. m., Oct. 17.

A hundred years old. Mrs. Almira Elizabeth Greeno, Murray, is not only 100 years old, but she is also hale and hearty and enjoys life. Her 100th anniversary was celebrated Oct. 27, and the entire town was interested in the event. The birthday child wore a dress of silver grey and lavender silk, a gift from a ladies' aid society, with an orchid corsage, sent by a granddaughter in Kansas, and she occupied a rocking chair presented by a neighborhood club. Mayor Isaac Lester, with a suitable speech, presented Mrs. Greeno with 100 silver dollars, given by the townspeople of Murray. From the same source came the three-tier birthday cake with its hundred candles. A program was given by the Murray high school orchestra, under the direction of W. F. Robinson, and dance tunes popular in the youth of Mrs. Greeno were played by Mr. Buxton, accompanied by his daughter, Mrs. Annie Camp. A committee composed of representatives of each church, club, fraternal order and society of Murray has worked for a month perfecting plans for the birthday party, unique in the annals of Murray. Mrs. Greeno lives at the home of her granddaughter and husband, Mr. and Mrs. S. M. Rowell, 145 East Forty-fifth South street. She was born October 28, 1828, at Ogdensburg, N. Y. She has seen twenty-five presidential elections.

Called Home. Mrs. Almira Elizabeth Greeno, Murray, Utah, who recently celebrated the 100th anniversary of her birth, among friends and neighbors, passed away on Sunday, Nov. 11, 1928, two weeks after the anniversary. Funeral services were held on the 13th of Nov., and the remains were laid at rest in the Murray cemetery.

Howard Knowlton Coray died Oct. 28, at his home in Salt Lake City, following a stroke a few days previous. He was born in Iowa, April 10, 1842, the son of Howard and Martha Knowlton Coray, and came with them to Utah, from Nauvoo, when he was only eight years old. In 1872 he married Mary E. Lusk, and engaged in ranching in San Luis Valley, Colo. In 1892 he returned to Salt Lake City and was for many years employed by the *Deseret News.* Of late years he has been doing temple work. He is survived by his daughter, Miss Edna Coray, and the following brothers: William H., of Leota, Utah; Sidney A., of Payson; George Q. and Louis L., of Salt Lake City, and a sister, Mrs. T. B. Lewis, of Brooklyn, New York.

The Final Call. Miss Josephine Spencer, a daughter of Daniel and Emily T. Spencer, passed away at Norwalk, Cal., October 28, 1928, after a lingering illness. She was born in Salt Lake City, April 30, 1861. The last six years she has lived in California. Miss Spencer was one of Utah's gifted writers, whose poems and short stories were widely read. For some years she was the society editor of the *Deseret News,* and lately, a member of the staff of the *Pasadena Star.*

Home Again. The dirigible Graf Zeppelin left Naval Air Station, Lakehurst, N. J., at 1:54 a. m., Oct. 29, 1928, for the return trip to Germany. She had 24 passengers and a crew of 40 men. Seven of the passengers had signed on at the point of departure for a trip across, at $3,000 apiece. The rest came over from Germany with the dirigible. About 6 o'clock in the morning, a 17-year-old boy, an American, was discovered as a stow-away. He was treated very kindly by the Commander. The ship landed safely at Friederichshafen, Nov. 1, at 7:06 a. m., (1:06 a. m. New York time). The trip between Lakehurst and Friederichshafen was made in 68 hours and 52 minutes.

Engineers' Convention. The first annual convention of the Western Association of State Engineers convened at the State capitol, October 29, 1928, for a three-days' session. Representatives of thirteen states were in attendance. George W. Malone, state engineer of Nevada and temporary president of the association, outlined the purpose of the organization briefly at the beginning of the convention, and let it be understood that sectional fights were not to be discussed at the meetings.

Views of an Indian. An Indian, Chief Buffalo Long Lance, gave a lecture before the Bonneville club, at Hotel Utah, Oct. 22, 1928, on which occasion President Anthony W. Ivins acted as toastmaster. The lecturer maintained that the Constitution of the United States was patterned after the Iroquois League, the oldest democracy, he said, on earth. He further held that Indians have lived here "hundreds of thousands of years" and they certainly did not come from Asia. Concerning the Iroquois League, the reader is referred to *A Constitutional League of Peace in the Stone Age of America,* by J. N. B. Hewitt, Smithsonian Report for 1918, pp. 527-45. Quoted in *Introduction to the Study of the Book of Mormon,* pp. 271-5.

A Church that Stands for Peace. The 49th triannual convention of the Protestant Episcopal church in the United States, closed its two-weeks' session in Washington, Oct. 25, 1928. A pastoral letter was issued, in which the declaration was made that "the most momentous task which faces the world today is the warfare against war." The members throughout the country are therefore called upon to support all worthy movements for peace. The letter also says there ought to be greater unity among Catholic and Protestant churches.

Charles B. Whittear, Peterson, Utah, passed away, Oct. 10, 1928, according to a notice to the *Era,* dated Oct. 15. The cause of death is given as appendicitis. He was born at Peterson, June 24, 1894; married Mary Giles in the Temple, June 27, 1917; two sons, Charles Eugene and Wm. Gerald, 10 years and 7 years, respectively, are the fruits of the union.

An L. D. S. Missionary lost at sea. Elder David H. Huish, of Douglas, Ariz., and Keith W. Burt, of Cardston, Alberta, Canada, were among the ill-fated passengers on the steamship, *Vestris,* which sank, Nov. 12, 1928, in the Atlantic, about 275 miles from Hampton Roads. Elder Huish was among the rescued passengers picked up by the S. S. *American Shipper,* Nov. 13, but he was separated from his companion, Elder Burt, when both were hurled into the water, and he fears the worst for his companion. The two elders were on their way to Buenos Aires, to join the missionary force there. According to survivors, the *Vestris,* on the night between Nov. 10 and 11, the first night out, encountered a terrible storm. She was struck by gigantic waves, pounding her until she developed a leak. The next day she began to list. The storm continued with unabated fury. Most of the passengers were seasick. On Nov. 12, it was apparent that the ship was doomed, and all on board were ordered to leave it. Signals of distress were sent out. Lifebelts were donned. Life boats were launched. But the utmost confusion prevailed. Captain Carey perished with the ship. On Nov. 14, it was reported that 218 of the passengers and crew had been rescued, and that 110 still were missing. Survivors tell of confusion and inefficiency, but also of deeds of bravery and heroism. Here is one of the latter color: "And there was Lionel Licorice, the little quartermaster, who hails from Barbados. Some said Lionel saved 20 lives. Anyway, he was in charge of boat number 14, and not only kept his precious cargo from the deep, but occasionally jumped into the

sea to save a helpless passenger buoyed up by a lifebelt. The youth with the candy name was quite unconcerned about it all when he came in on the *American Shipper.*"

Vernal's New Meeting House. The stake conference was held here on Nov. 11, 1928, with Elder Melvin J. Ballard in attendance. Previous to the conference a meeting was held in the new chapel of the Vernal First ward. This chapel has been erected at the cost of $36,000. The construction was commenced April 6, 1928, and it is now ready for dedication.

Armistice Day. The tenth anniversary of Armistice was observed on Nov. 11, 1928, by the churches in Utah, as elsewhere, with appropriate services. On the day following, a parade of ex-service men, soldiers and war paraphernalia was witnessed in Salt Lake City by thousands of spectators, who lined the streets. Aeroplanes roared in the air, as the parade, with lively music, was reminding the people of the significance of the day.

Gold for the Archbishop. A gift of $1,570,000 from 15,000 subscribers was handed the Right Honorable Randall Thomas Davidson, retiring archbishop of Canterbury, in recognition of his "long and conspicuous services to the church and nation," on the golden-wedding anniversary of the worthy bishop and his consort. The archbishop, upon his retirement, became Baron Davidson of Lambeth.

Mt. Etna Active. The village of Mascal, Sicily, was destroyed on Nov. 7, 1928, by a molten mass of lava that poured from the crater of Mt. Etna, and the village of Nunziata was threatened by a smaller flow. The damage done to property is estimated at $15,000,000, and nine human lives are known to be lost in the molten torrent.

Walter J. Beatie, formerly bishop of the 17th ward, Salt Lake City, died Nov. 8, 1928, at his home in Salt Lake City, 78 years of age. He was well known in business circles, having been secretary-treasurer of the Bullion-Beck Mining Co., treasurer of the Z. C. M. I., state bank examiner and national bank examiner. He is survived by his widow, Phoebe Young Beatie, daughter of Brigham Young, and the following children: Mrs. Charles S. Burton, Mrs. Edward P. Kimball, N. Ross Beatie, Salt Lake; and Walter Sidney Beatie, Los Angeles. The following brothers and sisters also survive: Hampden Sidney Beatie, Mrs. H. C. Whitney, Frank L. Beatie, Edward Beatie, Mrs. J. H. Horlick, Mrs. John Walker, James M. Beatie and W. W. Beatie, Salt Lake; Mrs. B. G. Thatcher, Logan, and Mrs. H. E. Bartlett, San Diego. Seven grandchildren and two great-grandchildren also survive.

Healing by Faith Endorsed. A report read before the general convention of the Protestant Episcopal church in Washington, Oct. 22, 1928, declares that "Christian healing has passed beyond the stage of experiment and its value cannot be questioned." Among the signers of the report were three physicians, Dr. Howard Johnson of San Francisco, Dr. Charles H. Mayo of Rochester, Minn., and Dr. W. Sinclair Bowen of Washington, D. C. The report is the result of six years of study by a special commission, and the convention is asked to "thankfully recognize the deepening of the spiritual life of the church which has come through the growing recognition of the healing power of God."

Ward House Destroyed by Fire. The Alpine ward, Utah, Co., meeting house was burned to the ground on Sunday, Oct. 21, 1928; nothing but the stone and brick walls remaining. The loss is estimated at from $6,000 to $7,000. Part of the building destroyed was built of stone in 1872. About twenty-six years ago a brick addition was erected. The building contained an auditorium, amusement hall and upstairs offices. The fire is attributed to sparks from one of the three stoves in the building.

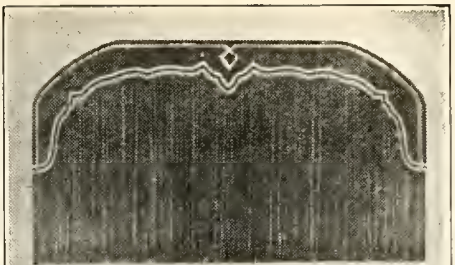
Prompt Identification

"But I don't know you, madam," protested the paying teller to a woman who had presented a check.

The woman, instead of replying haughtily, "I do not wish your acquaintance, sir," merely gave him a glassy smile and said:

"Oh, yes, you do. I don't need anyone to identify me. I'm the 'red-headed hen' next door to you, whose 'imps of boys' are always running across your garden. When you started for town this morning your wife said, 'Now, Henry, if you want a dinner fit to eat this evening you'll have to leave me a little money. I can't keep this house on Christian Science.' You have to go in the back way when the porch has been scrubbed—"

"Here's your money," interrupted the teller faintly.—*Parry's Pickings.*



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HUMOROUS HINTS

Maud Muller as she raked the hay, wore a darn sight more than the gals today.—*Detroit Free Press.*

* * * * *

The Sunday school teacher was speaking. "This morning we have for our subject, Ruth—Ruth the gleaner. Now who in this class can tell me anything about Ruth?"

A small boy raised his hand.

"Well, Willie, what do you know about Ruth?"

"Please, ma'am, he cleaned up sixty home runs last season."—*Exchange.*

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